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THE WORK OF GOD

IN

GREAT BRITAIN:

UNDER

MESSRS. MOODY AND SANKEY,

1873 TO 1875.

WITH BIOGRAPHICAL SKETCHES.

BY RUFUS W. CLARK, D.D.

Not by might, nor by power, but by my Spirit, saith the Lord of hosts.
ZECH. iv., 6.

NEW YORK:
HARPER & BROTHERS, PUBLISHERS,
FRANKLIN SQUARE.
1875.

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THE WORK OF GOD

IN GREAT BRITAIN.

INTRODUCTION.

Of the one thousand millions of the human family, no one, during the past two years, has been the means of leading so many souls to the Lord Jesus Christ as Dwight L. Moody. No revival in modern times has been marked with such immediate and varied results as that which has attended the progress of Messrs. Moody and Sankey, through the British Isles. Throughout Christendom the work has been viewed with wonder, in its extent, its marvelous details, and in the fruits that have been gathered in, from all classes in society. The rich and the poor, the learned and the ignorant, students and peasants, men, women, and children, have been seen flocking into the kingdom of God. Conversions have been estimated at tens of thousands in single cities. Audiences have overflowed the largest churches and public halls, and at open-air meetings have been measured by acres. Between two thousand and three thousand inquirers have gathered at one time, to ask what they must do to be saved. At the call for a young con-

verts' meeting, nearly the same number have assembled, each one presenting his ticket for admission. Scene after scene of the most thrilling character has been witnessed, drawing tears from many an eye, and calling forth exclamations of astonishment from the lips of thousands.

Feeble churches have been strengthened by large accessions, and strong churches have been made stronger by additions to their ranks. In many places new churches have been organized, and new systems of Christian work have been inaugurated. Large contributions have been taken for charitable and educational purposes; and tens of thousands of pounds have been expended in erecting halls, and providing accommodations for the multitudes eager for the bread of life. Denominational lines have been, in a great measure, obliterated; and ministers of various sects have assembled in crowds under the banner of one God, one faith, one baptism, and one sublime destiny. Efforts for ecclesiastical unity that had extended over years, have been crowned with success in a day. Clergy of the Roman Catholic Church have attended the public services, and when rebuked, one, at least, said that it could do no harm to go and hear about Jesus. The movement has inspired evangelical preachers with new zeal and force in the presentation of divine truth, and has largely added to the congregations under the stated means of grace. It has quickened the weekly prayer-meetings, giving to them a more social and attractive character than they have had in the past. Stiffness and formality have yielded to the genial influences of Christian freedom and love.

Hundreds of thousands of professing disciples of our

Lord have been led to higher attainments in the religious life, and far greater efforts in the service of God than were ever before rendered. Beyond the limits of the meetings held, an unwonted seriousness has spread over vast communities, solemnizing the thoughtless, checking the vicious, silencing the scoffers, and leading multitudes, not yet brought to Christ, to think of death, the judgment, and eternity. In many cities visited by these Evangelists, the revival has continued after their departure, and in some instances with increased power. In regions parched with drought and spiritually unfruitful for many years past, fresh springs of living waters have sprung up, and rivers of salvation have flowed forth, widening and deepening, carrying joy to multitudes of hearts and homes.

Preparations have been made for the coming of the Evangelists, on a scale never before known. The largest assemblies of eminent ministers and laymen have been held to make arrangements for their visit; and days and weeks have been spent in prayer, and in humiliation before God, that the Divine Spirit, in copious effusion, might render effective their labors.

In this wonderful work it is apparent that God has designs that reach far beyond its immediate results, glorious as they appear in our eyes. Surveying the field of his providential dealings, we see indications of the speedy extension of his kingdom on the earth. The large and increasing number of his children who are enjoying an abiding sense of his presence, and have received a full baptism of the Holy Ghost; the frequency of precious revivals of religion, and the rapid removal of barriers that have heretofore obstructed the progress of

the Gospel, all point in this direction; and at this stage of the divine movements, there suddenly bursts upon the Christian world, in the career of Messrs. Moody and Sankey, the most convincing and impressive proof of God's readiness to endue with heavenly power any disciple who will wholly consecrate himself to his service.

I.

BIOGRAPHICAL SKETCH OF MR. MOODY.

DWIGHT L. MOODY was born at Northfield, Massachusetts, on the 5th day of February, 1837. Accordingly, he is now thirty-eight years of age, in the full prime of life and vigor.

His early education was limited; owing, in part, at least, to the lack of a disposition to fully improve the advantages within his reach. As a boy, however, he developed a force of character, and a freshness and originality, that gave him great influence over his companions. The germs of the remarkable leadership and independence that characterize his present movements may be traced to his childhood. He was born to lead men, at least, in some direction. He has recently said that it is better to get ten men to work, than for one to do the work of ten men. He has certainly revealed the faculty of doing either. His parents were Unitarians; but, however upright their conduct, their belief had no power to touch his heart, or mould his spiritual nature.

When eighteen years of age, he was a clerk in a shoe-store in Boston, Massachusetts, and a member of Mount Vernon Church Sunday-school, in a class taught by Mr. Edward Kimball. How little did that excellent teacher know to whom he was teaching the truths of God's Word, and what rich and wide harvests would spring up

from the precious seed that he was planting in the mind of this rustic-looking youth! When the teacher was asked by his pupil, "Don't you think that Moses was a smart man?" how little did he dream that the questioner would one day be leading a mightier host to the promised land than any other living inhabitant of the globe.

Having, through the influences of the Holy Spirit, yielded to the power of the Saviour's love, and desiring to make a public profession of his faith, he applied for admission to the church on the 16th of May, 1855. After being examined by the committee, they, having his highest spiritual welfare in view, as well as the best interests of the church, recommended him to delay a public profession until he could more clearly apprehend the fundamental truths of Christianity. It was evident that his education had been sadly deficient in this department, while his sincerity and earnestness enlisted the sympathy of all. He was kindly visited and instructed by Mr. Julius A. Palmer and Mr. Langdon S. Ward, officers of the church, and by Mr. Kimball, his Sabbath-school teacher. On presenting himself again to the committee on March 5th, 1856, he was received to the communion of the church. One of the committee, in writing to me of him, says, "I feel that he is an illustration of the words 'the last shall be first,' and I am glad to sit at his feet and learn now how to serve our Lord and Master. Blessed be God for his grace to Brother Moody, and through him to the world."

Soon after attending a church prayer-meeting, feeling anxious to enter at once upon the service of his Master, he rose and offered a few remarks. At the close of the meeting his pastor took him aside, and kindly told him

that he had better not attempt to speak in the meetings, but might serve God in some other way. To this he has several times referred in his public addresses. Still feeling that he might possibly serve God in this way, he attended other meetings, and delivered short addresses. In several instances he met with a similar rebuke. The strongest impression that he made upon many good people was, that he ought not to attempt public speaking at all, and they frankly told him so. One of his dearest friends and co-workers informs me that probably these repeated discouragements influenced him to remove to Chicago, where there might be a more receptive field for his labors.

Some months afterward, in September, 1856, he accepted a situation in a shoe-store in Chicago. On Sunday he sought out a Mission Sunday-school, and offered his services as a teacher. He was informed that the school had a full supply of teachers, but if he would gather a class, he might occupy a seat in the school-room. The next Sabbath he appeared with *eighteen boys*, and a place was assigned him for his new and rough recruits. This was the beginning of his mission to "the masses." On that day he unfolded his theory of how "to reach the masses"—"Go for them."

Soon after, he commenced the "North Market Hall Mission-school." The old market-hall was used on Saturday nights for dancing; and after the motley crowd had dispersed, Mr. Moody and his associates spent the late hours of Saturday night and the early hours of Sunday morning in removing the sawdust and filth, cleansing the floor, and putting the room in order for their Christian work. The repetition of this kind of labor

week after week was obviously not very agreeable; but it was cheerfully rendered by a young man who lived for one object—the salvation of souls. In this hall the school was held for six years, and increased to over one thousand members. Many were brought to Jesus; and the work was carried forward amidst marked encouragements and discouragements.

Finding it extremely difficult to hold prayer-meetings or Sabbath-evening services in this hall, Mr. Moody rented a saloon that would accommodate about two hundred persons. He boarded up the side windows, and furnished it with unpainted pine-board seats. It was a dismal, unventilated place, and during service it was necessary to have policemen to guard the door and building. Here he collected the poor and the vicious; and sought, by melting appeals and fervent prayers, to lead hardened sinners to abandon their evil courses, and accept the offers of salvation.

While standing in this small and rough apartment, no visions floated before his fancy of the vast and splendid halls where he now unfolds the glorious truths of Christianity to tens of thousands, of all ranks and degrees of learning and culture in the British Empire; neither did he think of what was before him in the city of Chicago, and the wide fields that would open to him in the State of Illinois, and throughout the United States. He simply thought of saving these poor souls, for whom the Son of God had died. He had pulled them out of the fire of consuming vices, and now he pleads with them to repent and believe in the Lord Jesus Christ.

Thus he toiled on until the winter of 1857–'58, when a powerful revival led to the formation of the Young

Men's Christian Association of Chicago, and the establishment of a daily union prayer-meeting.

The meeting began in January, 1858, and was at first very largely attended. Gradually, however, the numbers diminished. The committee who had the meeting in charge gave it over to the Young Men's Association, who continued it, though at times but three or four persons were present. At this period Mr. Moody commenced attending the meeting, and by his personal efforts induced more than a hundred to join the praying-band.

About this time he said to a dear friend, who had been intimately associated with him in his various Christian labors, "I have decided to give to God all my time." Previous to this he had devoted his evenings and Sabbaths, and occasionally a whole day, to laboring for the Lord. His friend asked him, "How he expected to live?" He replied, "God will provide if he wishes me to keep on; and I will keep on until I am obliged to stop." Since that day he has received no salary from any individual or society; but God has supplied his wants.

Many characteristic incidents are related illustrating his perfect trust in his Heavenly Father. One morning, on leaving his house to spend the day in Christian work, his wife said to him, "We need a barrel of flour; will you attend to it?" He made some general reply, and on his return in the evening she said to him, "I thank you for sending the barrel of flour home so promptly." "Barrel of flour!" said he, with a look of astonishment; "did a barrel come?" "Yes," she replied. "Well," said he, "I haven't thought of it since you spoke of it in the

morning." He had been so absorbed in efforts to bring souls to Christ, that he had not even prayed for it. But the Lord knew that his family needed flour, and prompted a Christian man to send it.

At another time a friend met him as he was hurrying to the dépôt, and asked, "Where are you going in such haste?" He replied, "I feel called to go to the southern part of the State to aid in a Christian enterprise." "Have you money to meet your expenses?" said the friend. "I hardly think I have," was his reply. The friend handed him a hundred dollars, fifty of which he took with him, and the remainder he sent home for family expenses.

When he gave up his situation in Chicago, and resolved thenceforth to "live by faith," many of his acquaintances thought that he was demented. But when they saw how his usefulness increased, and how the Lord provided for him, without his taking "thought for the morrow," and scarcely for the present day; when they saw converts multiplying under his ministrations, and revivals started and promoted by his zealous efforts, and the Young Men's Christian Association revived from a state of torpor, to become a mighty power for good in the city and the State, they felt that this was no visionary fanatic, but a wise and prudent Christian man.

In 1863 his work had attained such a magnitude that a large and commodious building was erected on Illinois Street, costing, with the land, about twenty thousand dollars. Here Mr. Moody preached to a crowded assembly, conducted a flourishing Sabbath-school, and gathered a church of three hundred members. Among Mr. Moody's warmest friends is John V. Farwell, Esq., a prosperous

merchant of Chicago, and a most noble-hearted Christian. Besides aiding Mr. Moody in various ways, he provided him with a house, which was beautifully furnished in every part by other friends. In this new residence, and with his large and flourishing church, every thing went on prosperously until the great fire of October, 1871, when all his property was destroyed. In the middle of the night he was roused by the wild conflagration sweeping toward his house, and with his wife and two children hurried to find shelter. A friend meeting him soon after, asked him if he had lost all. He replied, "Every thing but my reputation and my Bible." His wife saved some few articles of dress, and took down a portrait of Mr. Moody, in a heavy frame. She asked him to take it and carry it to a place of safety. He said, "Wouldn't I look well carrying my picture through the streets!" Finding it burdensome, she took it out of the frame and saved it. But he secured his Bible that for years was his constant companion, and the same that he now uses in his meetings in Great Britain. It is fully marked with references and notes of incidents and illustrations, and at the close there is an index to the illustrations. A friend tells me that, three years ago, he said to her that he would not sell his Bagster Bible for five hundred dollars. Now it is still more valuable to him, and probably no amount of money could purchase it. He has a pocket specially made in which to carry it. Nothing certainly can be more characteristic of the man than his fleeing from the flames of a wild conflagration, caring nothing for his portrait, but clinging to his Bible.

About five years since he was led to study the Scriptures with increased diligence, and formed the habit of

rising at five o'clock, and often at four, for this purpose. He studied until his breakfast, and went to his room and spent the whole day in services for the Master, returning at 6 P.M. During these early hours he made much of the preparation for the sermons and addresses that he is now delivering before such vast and attentive audiences. After the fire, his feelings and those of his co-workers at seeing the result of years of prayer and toil in ruins, can hardly be conceived. And what could they do, with the whole city crippled, and the resources upon which they had depended in the past so largely cut off? But recovering from the first stunning blow, their hopes revived; and in the face of confusion and difficulties of every kind, they had in a month a structure erected, that temporarily served the purpose of a school and church.

This structure, represented in the engraving, was commenced five weeks after the fire, and completed in thirty days. At the solicitation of Mr. Moody, the necessary funds were secured, and accommodations thus furnished for the large population in the neighborhood. The building was familiarly known as "The North Side Tabernacle," and located at the corner of Wells and Ontario streets. It was one story high, and would seat fifteen hundred persons.

In the summer, open-air meetings were held near the Tabernacle, followed by meetings for inquirers and young converts. During the week four religious meetings were appointed; besides one for mothers, and two for teaching poor children to sew. Here, as formerly, Mr. Moody's labors were greatly blessed, and the whole community experienced the refining and elevating influence of these stated religious services.

NORTH SIDE TABERNACLE

Some time since a site was selected for a large and commodious edifice, with an audience-room having two thousand five hundred sittings, and room for the schools. The whole cost will be about one hundred thousand dollars. So numerous are Mr. Moody's friends, that contributions flowed in from various parts of the country. The case was presented to the Sabbath-schools, and five hundred thousand children sent five cents each, desiring to purchase a brick, or something that would help rear the great tabernacle. A contribution of three hundred dollars came from an unknown friend in Pekin; and some converted Chinamen sent a few dollars, collected from their Pagan countrymen. Notwithstanding the late stagnation in business that has delayed the progress of the building, we hope soon to receive intelligence of its completion.

In the year 1868 the Rev. David Macrae, Presbyterian minister of Greenock, Scotland, visited Chicago, and in a graphically written volume, entitled "The Americans at Home," designates Mr. Moody as the Lightning Christian of the Lightning City. In describing him he says: "The man who may be called, *par excellence*, the Lightning Christian of the Lightning City is Mr. Moody, the President of the Young Men's Christian Association, and a man whose name is a household word in connection with missionary work. I went to one of his mission schools, and have rarely beheld such a scene of high-pressure evangelization. It made me think irresistibly of those breathing steamboats on the Mississippi, that must either go fast or burst. Mr. Moody himself moved energetically about the school most of the time, seeing that every body was at work, throwing in a word

where he thought it necessary, and inspiring every one with his own enthusiasm.

"As soon as the classes had been going on for a specific number of minutes, he mounted a platform, rang a bell, and addressed the children. He is a keen, dark-eyed man, with a somewhat shrill voice, but with thorough earnestness of manner and delivery. His remarks were few, but pointed and full of interrogation, keeping the children on their mettle. It is one of his first principles, never, in any of the religious exercises, to allow the interest or attention of the audience to flag for an instant. At a great religious convention held at Chicago, to which five hundred delegates came from all parts of the United States, he got a resolution passed that no one should be allowed more than three minutes for his speech. The result was that an immense number got an opportunity for speaking, and an admirable check was put on the American tendency to copious and flowery oratory. Every man had to dash in, *medias res*, at once, say what he had to say without loss of words, and leave out all minor points to get time for the points of most importance. One or two of Mr. Moody's remarks were, 'Services are not made interesting enough, so as to get unconverted people to come. They are not expected to come, and people would be mortified if they did come. Don't get into a rut. I abominate ruts. There are few things that I dread more.'"

Though earnest in his piety, and full of religious conversation, Mr. Moody has no patience with mere cant, and wants every body to prove his sincerity by his acts. At a meeting in behalf of a struggling charity, a wealthy layman, loud in his religious professions, offered up

a prayer that the Lord would move the hearts of the people to contribute the sum required. Mr. Moody rose, and said that all the charity wanted was only two thousand dollars, and that he considered it absurd for a man with half a million to get up and ask the Lord to do any thing in the matter, when he could himself, with a mere stroke of his pen, do all that was needed, and ten times more, and never feel the difference.

"The first thing Mr. Moody does with those whom he succeeds in bringing under Christian influences is, to turn them to account in pushing on the good work. He considers no place too bad, no class too hardened, to be despaired of. He sometimes takes a choir of young people, well trained in singing, to the low drinking saloons, to help him in wooing the drunkards and gamblers away to the meetings. On one such occasion, which was described to me, he entered one of these dens with his choir, and said, 'Would you like to have a song, gentlemen?' No objection was offered, and the children sung a patriotic song in fine style, eliciting great applause. Mr. Moody then had a hymn sung by them, and meanwhile went round giving tracts to those present. When the hymn was over he said, 'We shall now have a word of prayer.' 'No, no,' cried several in alarm, 'no prayer here.' 'Oh yes, we'll have a few words of prayer. Quiet for a minute, gentlemen,' he said, and proceeded to offer up a few earnest petitions. Some of the men were touched; and when he invited them to go with him to his meeting and hear more about salvation, half of them rose and went. It is believed that if Pandemonium were accessible, Mr. Moody would have a mission started there within a week."

The civil war, which began with the first gun that was fired upon Fort Sumter, in April, 1861, opened a new field for the energetic philanthropy and Christian zeal of Mr. Moody. He was at the time a member of the Devotional Committee of the Chicago Young Men's Christian Association, which was made the army committee, with John V. Farwell, Esq., as chairman. When the first regiment of the three hundred thousand soldiers that encamped at Camp Douglas were preparing shelter for the first night's rest, a portion of this committee were on the ground, and a prayer-meeting was organized. Soon other meetings were established, to the extent and power of which Mr. Moody largely contributed. He seemed to be everywhere, speaking and praying in the meetings, conversing with soldiers, warning, instructing, or encouraging all whom he was able to reach. Over fifteen hundred meetings were held in the camp that were productive of great good.

When the news came of the battle at Fort Donelson, Mr. Moody was among the first to go to the relief of the sufferers, and he was ready for any service that could contribute to the comfort of the wounded or the dying. His physical strength, his sympathetic nature, and his ardent piety, were all brought into requisition, and many a suffering soldier and officer had reason to thank God for his ministrations. Eternity alone can reveal the blessed results of his efforts to prepare precious souls for the realities of the future life.

He was at Shiloh, at Murfreesboro', and with the army at Cleveland and Chattanooga, pushing with unabated energies his Christian work in tents, hospitals, and on the battle-field. He was among the first to enter

Richmond after its surrender, and bear the blessings of the Gospel to friend or foe.

During the war that continued till the year 1865 he still kept up his home work, laboring in revivals, attending conventions, and especially infusing new life into the Young Men's Christian Association. The rooms of the association at this time were small and inconvenient, and the only place for private prayer was a dark closet. At the close of one of these meetings, two young men with Mr. Moody tarried upon the stairs, to consult together as to what could be done to make the Association a greater power in the city. Soon after they retired to the dark closet, to lay the case before the Lord.

Feeling that faith must be accompanied by works, they next signed a pledge that they would make immediate and persevering efforts to secure the erection of a suitable building for the association. They formed several plans, none of which proved successful. One day a young man remarked, "The only way to get a building is to elect Mr. Moody president of the association." The suggestion was acted upon, and the following March he was elected. Taking hold of the matter with his usual energy and faith in divine help, a plan for a building was submitted at the annual meeting, and the following spring the foundations were laid.

In September it was completed, and thus a new era in the usefulness of this institution was inaugurated. Active young men were gathered in, and work was assigned to different members, by which large and varied classes in the community were reached. The ignorant were instructed, the vicious reclaimed, the latent energies of Christians were developed, and a great impulse given to personal exertions for the salvation of souls.

Mr. Moody served the Association as president for four years; and would gladly have been retained longer had he given his consent. But the great pressure of other claims led him to resign, and he was chosen vice-president.

The Sabbath-school cause, in its wide relations to the State of Illinois, was touched with the wand of his mighty influence, and felt at once its electric power. The first six annual Conventions had been held, with the usual routine of business attended to, without any marked spiritual results. The seventh was appointed to meet in Springfield, and Mr. Moody sought to awaken an interest in it among the prominent ministers, and others in different parts of the State; seeking, as was always his custom, God's blessing upon his efforts. The Convention was to meet on Tuesday, and on the previous Friday night, in company with two kindred spirits, he took the train from Chicago, reaching Springfield on Saturday morning. They spent the day in visiting the ministers and laymen in the city, and arousing them to the importance of the coming gathering. In the afternoon of the following Sabbath a large meeting was held; and after earnest addresses and fervent prayers, a request was made for any who desired to be remembered at the throne of grace, to rise. Seventy persons rose in the vast assembly; and thus the fruits of the Convention became visible, so to speak, before the Convention was held.

Another grand meeting was held Sabbath evening. Three were held on Monday, at 8 A.M., 4 P.M., and in the evening. Such was the preparation to welcome the Sabbath-school workers from all parts of the State. The tide was already up to float them on.

The Convention opened with great enthusiasm and unwonted spiritual power. Three meetings were held every day with the most blessed results. Many converts were gathered to Christ before the week closed. The delegates caught the fire, and went home to kindle it in other hearts, and to spread the spiritual magnetism through their respective schools. Sabbath-schools all over the State felt the power of that Convention. Subsequent Conventions partook of the character of this, and became sources of mighty spiritual influences. The one held at Quincy, in 1871, was attended by over five thousand people, and the meetings were of thrilling interest.

As though it were not enough to have the care of a family; to make daily personal exertions for the salvation of individuals; to conduct a large church and Sunday-school, and make the necessary weekly preparations for their varied Sabbath and weekly services; to administer the affairs and attend to the details involved in carrying a Young Men's Christian Association up to a commanding position of stability and power; to be present at Conventions in the State of Illinois and out of it, and to aid in revivals of religion—as though, I say, all this were not enough, Mr. Moody added open-air meetings to his work. These had been greatly blessed with the soldiers, and he afterward held them in the streets of cities, and in connection with State and County Conventions. He found them very economical, as well as effective. He used the earth as his temple; the sun for light; the canopy above for his arched and splendid roof; and, without the expense of pews, gathered his audiences. He had at times difficulties to overcome,

and discouragements to meet; but he was constituted to grapple with difficulties and overcome obstacles.

This was a part of his divinely appointed work, and he cheerfully accepted it. He was his own forerunner. He had to gather up the stones and prepare the highway, and then roll the chariot of salvation over it.

He had been twice invited to come and hold meetings in a certain county in the State; but a pressure of duties compelled him to decline. Having in the summer a leisure week, he sent word to one of the pastors that he was coming, and took the next train.

On his arrival he called upon the pastor, who said to him, "I'm sorry that you have come. When we wrote you, all seemed fair for a revival; now all promise is gone." He went immediately to see another pastor, who told him, "You might better have staid at home; winter is the time; in summer people here are too busy." Mr. Moody was left to his meditations; but it did not take "the Lightning Evangelist" long to decide what he would do. He persuaded a few persons to go with him to the corner of a public square. Discovering a dry-goods box on the opposite side of the street, he tumbled it over, and, mounting upon it, began to speak. At first a few stopped to listen; others came, until a crowd of eager listeners had gathered around him. Many seemed deeply moved, while some wept. At the close, he invited all to attend another meeting to be held in a church near-by. Such a multitude flocked to the church that it would not hold them. Other meetings followed, increasing in interest. God poured out his Spirit, and a blessed revival followed. The first pastor called upon said, "I made a mistake; the Lord knew where to send

you." The second pastor said, "I see that summer is just the time for a revival."

Mr. Moody has his enemies. We should be astonished if he had not. A man who so squarely confronts evil as he does, and fights "the world, the flesh, and the devil" with such efficient weapons, must naturally stir up foes. We wonder that they are not more numerous.

A friend of his states that an eminent physician expressed to him his dislike to Mr. Moody, in the most decided terms. Some months after the man called and said, "I once told you how I disliked Mr. Moody. I now wish to say that I have greatly changed my opinion." Being asked the cause, he said, "I was called in to see a dying woman who had led a life of shame. She gave me her watch, jewelry, and other property, and asked me to send them to her daughter in a distant place. She died, and I wrote to the daughter, who came to the city, called upon me, gave her name and her husband's references, and received the things. Finding her respectable and lady-like, I asked her how she escaped. She said, 'When I was a little girl, we lived on the North Side. I went to Mr. Moody's Sunday-school, and he often went to my mother and begged her to send me away to a place of safety; and his earnest entreaties prevailed. I was sent away, and I owe it all to him.'" The doctor added, "This man must be a Christian, and I was wrong."

At one time Mr. Moody was assailed in the streets of Chicago by some Roman Catholics. He called upon the Roman Catholic bishop, who received him kindly, and who, at Mr. Moody's request, promised to put a stop to the violent proceedings to which he had been exposed.

Conversing with the bishop, the subject of prayer was introduced, and Mr. Moody asked him if he prayed in private. He replied that he did. "Well, then," said Mr. Moody, "suppose we have a short season of prayer together, and, if you please, you lead first." They knelt down before the sofa upon which they had been sitting, and the bishop prayed, and Mr. Moody followed. The interview terminated very happily, and Mr. Moody was no longer annoyed.

In private intercourse I have always found Mr. Moody as full of gentle courtesy toward others as he was of tender love for his Saviour. I never knew a man so free from selfishness or self-seeking as he. His friendship is as pure as a crystal, and his generous love flows out toward all whom he can serve or benefit. A nobler soul was never formed by grace and spiritual culture. His very presence as a guest is a blessing in any home. The last time he was in Albany, his whole manner, conversation, and spiritual ardor deeply impressed me; especially his forgetfulness of self in his complete absorption in his Master's work.

On our way to a prayer-meeting that I knew would be crowded, though held in a large church, I remarked to him, "You must experience great pleasure in going from place to place, and reaching and benefiting such multitudes as come to hear you." He seemed scarcely to know what to say. He could not deny that he was engaged in a delightful work; but his whole mind seemed to be upon the work, rather than his personal relations to it. I can not recall precisely his reply. But the distinct impression left upon my mind was, that this man thinks of nothing, plans for nothing, but for Christ and souls.

Mr. Moody's home reflects the love and joy of the heavenly home. The spirit of his companion harmonizes perfectly with his spirit, and her sympathy and tenderness are among Heaven's choicest gifts to him. He has a daughter and son, Emma and Willie, who rest in his paternal affections, and are the recipients of all the blessings that flow from a loving father's heart. No father was ever more fond of his children than he. He plays with them as though he was a child himself, and enters into their sports, often with the greatest glee. Mr. D. Russel Niver, of Albany, to whom I gave a letter of introduction to him, called and presented it just after he had taken his tea. Reading the letter, he said, "Ah! yes, from Dr. C——. Now, children, let me present you to my friend, and we'll have a good romp." Without waiting for the least ceremony, the young man was at once received as a member of the family, and admitted to all the home privileges, including a good play with the children. Mr. Moody has a rich vein of humor, and his overtaxed brain and heart are frequently rested by genial society and innocent diversions. The constant strain that he is under must at times let up, and his ardor breaks out in one direction, to counterbalance it in another.

No man ever surpassed Mr. Moody in hospitality. Introduce a stranger to him, and after the first salutation he will say, "Come and dine with me;" or, if it is evening, "Come and take supper, and spend the night at my house." His house, which was large and commodious, was usually full of guests, and his table was often crowded. As the Lord provided for him, he was glad to have as many as possible share in his gifts, and as he "loved

his neighbor as himself," it was all the same to him who partook of his bounty. A man of the keenest insight and the most patient investigation might search Mr. Moody through and through, and he would not be able to find a particle of meanness in his nature. He is every inch a man; and every man is his brother.

While speaking of his family, I will relate an incident that occurred in his Sabbath-school in Chicago. A stranger who was visiting the school noticed a lady teaching a class of about forty middle-aged men, in the gallery. Looking at her, and then at the class, he said to Mr. Moody, "Is not that lady altogether too young to teach such a class of men? She seems to me very youthful for such a position." Mr. Moody replied, "She gets along very well, and seems to succeed in her teaching." The stranger did not appear to be altogether satisfied. He walked about the school, evidently in an anxious state of mind. In a few moments he approached the superintendent again, and, with becoming gravity, said, "Mr. Moody, I can not but feel that that lady must be altogether too young to instruct such a large company of men. Will you, sir, please to inform me who she is?" "Certainly," replied Mr. Moody; "that is my wife." The stranger made no more inquiries, and nothing transpired to indicate the state of his mind during the remainder of his visit. Mrs. Moody has now reached the age of thirty, and may the bloom of youth long abide with her.

Among Mr. Moody's remarkable qualities is his power of physical endurance. This is marvelous. On New-year's-day he was accustomed in Chicago to call upon every member of his church and society. He would

start out with a company of friends, one after another of whom would drop out of the circle during the day, exhausted. With the remainder he would keep on calling; and if at last he was left alone, he would still fly from house to house with "a happy new year" for every body. In the evening he would attend a prayer-meeting as fresh as ever. I really have not the courage to state the exact number of calls he made, for fear of exciting the spirit of doubt in the mind of the reader. It is sufficient to say that he made several hundreds, the result of the union of his physical power with his already recognized "lightning" power. On this occasion, as well as on every other, whatever his hands found to do he did with his might; and the same held true in regard to his feet.

It is a remarkable fact that the great Chicago fire, that was regarded as an unmitigated calamity, was one of the links in the chain that led Mr. Moody to visit Great Britain at the present time. He had twice before crossed the Atlantic and labored in the British isles, and succeeded in organizing a daily union prayer-meeting in London. After the fire he was impressed with the feeling that he ought to go abroad again. Some English friends conversed with him on the subject, and urged him to go, under the belief that his labors would be blessed of God. Christians in Chicago naturally wished to retain him, and several offered to build a commodious house and present it to him. But he declined the offer, although since the fire he has had no settled home, and none in prospect. He was under an influence that led him to feel that he must keep himself free from obligations and entanglements, that he might go whithersoever the Lord might call him. He loved Chicago and the dear earnest Chris-

tians who rallied around him there, and was grateful for their kind and liberal offers; but duty to the Lord Jesus Christ was supreme in his soul. In England he was offered a large sum of money, but declined it, fearing it might become a snare to him.

On the 14th of last February, Mr. Varley, the British evangelist, who is called the "Moody of England," was giving a Bible reading in the city of New York, when he related the following incident: "On visiting at a friend's house with Mr. Moody in England some years ago, I said to him, 'It remains for the world to see what the Lord can do with a man wholly consecrated to Christ.' Mr. Moody soon returned to America, but those words clung to him with such power that he was induced to return to England, and commenced that wonderful series of labors in Scotland and England in which he is still engaged. Mr. Moody said to me on returning to England, 'Those were the words of the Lord, through your lips, to my soul.'"

Some months before his departure from America, Mr. Moody passed through a very extraordinary religious experience. He called upon a friend of rare intellectual and spiritual gifts, and as he began to speak he burst into tears. He said that he hardly knew what the Lord intended to do with him. He seemed to "be taking him all to pieces," and showing to him his unworthiness and feebleness. He could hardly describe, or even understand, the peculiar emotions that had taken possession of him.

A few days after he made an appointment to meet four or five Christians for a season of earnest prayer to God. This friend being invited, on entering the room, found the little band kneeling in prayer, and all in tears.

They were pouring out their earnest supplications in an agony of spirit; and could not be denied the guidance, strength, and power they sought. They asked for a full baptism of the Holy Ghost, and that God would use them, as he never had before, for his own glory and for the salvation of multitudes of perishing sinners. We have reason to believe that at that time Mr. Moody received a fresh and full baptism of the Spirit, and that this was the divine preparation in his soul for the great work upon which all Christendom looks to-day with wonder and with thanksgiving to God.

Among Mr. Moody's gifts is the rare one of bearing rebuke with Christian meekness. Some time before the period just referred to, a person met him and said, "I fear, Brother Moody, that you may be losing some of your humility and religious devotion, and with these your power in Christ's service." He replied, in substance, "Perhaps I am; I will look into my heart, and endeavor to humble myself before God."

The question is often asked, What are the elements of Mr. Moody's power? They are certainly not his natural gifts. They flow directly from Christ. Filled with the Spirit, he seems to lose sight of every thing but the message of his Master to perishing sinners; and he can not rest until they are rescued from peril. His Heavenly Father is around him and within him, pressing him every moment to serve him, and to think of nothing else. The love of the Saviour pervades and quickens all his sensibilities, and is the atmosphere through which he sees his fellow-men. He can say with the apostle Paul, "I live; yet not I, but Christ liveth in me."

The *New York Observer* for March 11th, 1875, under

the head of "Secrets of Moody's Success," contains the following from the pen of Dr. Van Doren, of Chicago. Speaking first of Mr. Moody's humility, he says: "An incident, some twelve years ago, occurred at the city of ——, where the pastors and friends of a revival sought were assembled. Mr. Moody, as his manner *then* was, laid the blame of spiritual coldness on the church, and of course the several ministers present felt the strokes.

"One arose and brought down the lash on what he called the Pharisaic display, etc., and repelled the charge. Poor Marsyas did not come out of the hands of Apollo more thoroughly flayed alive than did Brother Moody from the hands of that trenchant speaker. Instead of resenting it, he arose, and trembling with emotion, said, 'I, from my heart, thank that brother. I deserved it all;' and then asked that brother who held the rod '*to pray for him.*' Every heart was melted; and when that prayer was ended, not one, we believe, in that vast audience but was willing to embrace and welcome Brother Moody from that moment to this.

"Secondly: Our Brother Moody is a man of inextinguishable zeal. In our city of 400,000 people all the boys of this wicked city know him, and respect him too. A short time since, while distributing tracts, I rebuked some boys kindly for profanity. 'Say, mister, do you belong to Brother Moody?' At one time, walking in the crowded South Water Street with a friend, he met a knot of worldly acquaintances. Pausing a moment—'Friends, we may never meet again. Here is an alcove. Let us have a prayer.' Love like that drew them aside, and he led, all standing. Waving his hand, and with an eye beaming with tears, he passed on in silence.

"Brother Moody is a firm believer in God's word. It is a marvel to all our ministers, that while so many educated clergymen in the Evangelical Church treat the Bible as Homer or Plato, he practically writes over every verse, '*Thus saith the Lord.*' Hence he has avoided all those *crotchets* that weaken and deform the influence of many good preachers. His profound, adoring love of the Scriptures has led some to think that he reads nothing else. But, like Dr. Johnson, who was said 'to take the heart right out of a book,' he grasps an author's plan and illustrations with an intuitive glance.

"Thirdly: He is a man of prayer. This, I hold, includes faith. We know that Luther spent half the night in prayer, at times.

"When President Edwards preached that memorable sermon, 'Sinners in the Hands of an Angry God,' at Enfield, New England, and a glorious revival began, it was discovered, by chance, that the elders of the church had *spent the whole previous night in prayer* for a descent of the Holy Ghost.

"What is remarkable with Brother Moody is that the Holy Ghost seems actually to *precede* him, as the cloudy pillar did Israel; and when he comes, his announcement of the terms of mercy falls on open ears and hearts."

A writer in *The Daily Review* for January 6th thus describes Mr. Moody: "He is not a man of much education or culture; his manner is abrupt and blunt; his speech bristles with Americanisms; his voice is sharp, rapid, and colloquial; and he never attempts any thing like finished or elaborate composition. But he is in downright earnest. He believes what he says; he says it as if he believed it, and he expects his audience to be-

lieve it. He gets wonderfully near to his hearers, without any apparent effort. Whatever size the audience may be, he is at home with them at once, and he makes them feel that they are at home with him. He is gifted with a rare sagacity, an insight into the human heart, a knowledge of what is stirring in it, and of what is fitted to impress it. He has in his possession a large number of incidents and experiences well fitted to throw light on the points he employs them to elucidate, and to clinch the appeals which he uses them to enforce. In addition to all this, he has a deeply pathetic vein, which enables him to plead very earnestly at the very citadel of the heart. At first his tone may seem to be hard. He will take for his text, 'There is no difference,' and press the doctrine of universal condemnation, as if the worst and the best were precisely alike. Possibly the antagonism of his audience is somewhat roused; but by-and-by he will take them with him to some affecting death-bed, and his tone will show how profoundly his own heart is stirred by what is happening there. The vein of pathos comes out tenderly and beautifully. He seems as if he were lying on the ground, pleading in tears with his hearers to come to Christ. But, most important of all, he seems to rely for effect absolutely on divine power. Of course every true preacher does, but in very different degrees of conscious trust and expectation. Mr. Moody goes to his meetings, fully expecting the Divine Presence, because he has asked it. He speaks with the fearlessness, the boldness, and the directness of one delivering a message from the King of kings and Lord of lords; and he takes pains to have his own heart in the spirit of the message. He tries to go to his audience loving

them, and actively and fervently longing for their salvation. He says that if he does not try to stir up this spirit of love beforehand, he can not get hold of an audience; if he does, he never fails. He endeavors to address them with a soul steeped in the corresponding emotion. He seems to try, like Baxter, never to speak of weighty soul concerns without his whole soul being drenched therein.

"With all this, there is in Mr. Moody a remarkable naturalness, a want of all approach to affectation or sanctimoniousness, and even a play of humor which spirts out sometimes in his most serious addresses. Doubtless he gets the tone of his system restored by letting the humor out of him after a long day's hard and earnest work. For children he has obviously a great affection, and they draw to him freely and pleasantly. We should fancy him a famous man to lead a Sunday-school excursion party to the country, and set them agoing with all manner of joyous and laughing games. We are sure he would be the happiest of the party, enjoying the fun himself, as well as pleased at their enjoyment of it. The repression of human nature or the running of it into artificial moulds is no part of his policy. We are sure he must agree with the late Dr. Guthrie, that there is nothing bad in human nature except its corruptions, and that our aim should be not to destroy it or any part of it, but to get it restored as God at first made it. His instincts of sagacity make him recoil from all one-sidedness, and desire that men and women under God's grace should hide no true accomplishment and lose no real charm."

Mr. Moody was invited to visit England by the Rev. Mr. Pennefather, of Mildmay, London, and Mr. Bainbridge, of Newcastle, neither of whom was permitted

to look upon the wide harvests that the reaper whom they sent for is gathering in. Mr. Pennefather died while Mr. Moody was on his voyage, and Mr. Bainbridge soon after his arrival in Liverpool. Was it God's design that these devoted men, joining "the great cloud of witnesses," should from the heavenly heights look down upon the wondrous scenes below? If so, how has their joy been increased at seeing the fruits of the closing signal effort of their lives for Jesus! They have beheld the spiritual light, first kindled in England, and particularly in Newcastle, whence one of the invitations went forth; then shining in Scotland, with increased brightness; then hovering over the cities of Ireland, and pouring its sweet influences into tens of thousands of homes, returning, a vast tidal wave to England, and moving through Manchester, Sheffield, Birmingham, and Liverpool, to the great city over which at this hour the heavens are opening, and where the angels are descending and ascending, bringing to earth the choicest of celestial gifts, and bearing to the recording angel thousands of names to be written in the Lamb's book of life.

II.

BIOGRAPHICAL SKETCH OF MR. SANKEY.

IRA D. SANKEY was born in Edinburgh, in the State of Pennsylvania, in 1840, and educated amidst the influences of a Christian home. His pious parents dedicated him to God in infancy, and now rejoice over the signal blessings that attend his wonderful career. In his earliest years he manifested a great susceptibility to serious things, and was often moved by an unusual religious interest in the community, or by the death of a relative.

At the age of fifteen, under the power of the Holy Spirit, he yielded his heart to Jesus. In a meeting at Dundee for children, he gave the following account of his earliest religious impressions. The first impression that was made upon his mind was when he was a little boy on his father's farm in Pennsylvania. There was a man living on an adjoining farm from Scotland, by the name of Fraser. "The very first recollections I have of any thing pertaining to a holy life was in connection with that man. I remember he took me by the hand, along with his own boys, to the Sabbath-school — that old place, which I will remember to my dying day. He was a plain man, and I can see him standing up and praying for the children. He had a great, warm heart, and the children all loved him. It was years after that when I was converted, but my impressions were received when I was very young from that man."

He early developed a love for music, and great proficiency in sacred melody. He trained the children of the Sabbath-school in singing; and after he became a member of the church, he conducted the service of praise in the sanctuary. His clear, melodious voice, distinct enunciation of the words sung, and emotional tones, soon attracted general attention, and he was often invited to musical circles, and to conduct the singing at public meetings and conventions. He became superintendent of the Sabbath-school, and was an active worker in Young Men's Christian Associations. His cheerful disposition, frank manners, and power of rendering sacred song, made him everywhere a welcomed guest. His singing often touched the heart, and souls were won by it to Jesus. At a children's meeting in Edinburgh, in January, 1874, Mr. Sankey related the following incident: "I want to speak a word about singing, not only to the little folks, but to grown people. During the winter after the great Chicago fire, when the place was built up with little frame houses for the poor people to stay in, a mother sent for me one day to come and see her little child, who was one of our Sabbath-school scholars. I remembered her very well, having seen her in the meetings very frequently, and was glad to go. She was lying in one of these poor little huts, every thing having been burned in the fire. I ascertained that she was past all hopes of recovery, and that they were waiting for the little one to pass away. 'How is it with you to-day?' I asked. With a beautiful smile on her face, she said, 'It is all well with me to-day. I wish you would speak to my father and mother.' 'But,' said I, 'are you a Christian?' 'Yes.' 'When did you become one?' 'Do you

remember last Thursday, in the Tabernacle, when we had that little singing-meeting, and you sung 'Jesus Loves even Me?' 'Yes.' 'It was last Thursday I believed on the Lord Jesus, and now I am going to be with him to-day.' That testimony from that little child, in that neglected quarter of Chicago, has done more to stimulate me and bring me to this country than all that the papers or any persons might say. I remember the joy I had in looking upon that beautiful face. She went up to heaven, and no doubt said she learned upon the earth that Jesus loved her, from that little hymn. If you want to enjoy a blessing, go to the bedsides of these bedridden and dying ones, and sing to them of Jesus, for they can not enjoy these meetings as you do. You will get a great blessing to your own soul."

At a National Convention of Young Men's Christian Associations at Indianapolis, Indiana, Mr. Moody first heard Mr. Sankey, and was impressed with the remarkable adaptation of his voice and style of singing to awaken the emotions and carry home religious truth to the heart. On conferring together, they found that their love of mission work and desires for extended usefulness were mutual, and they agreed to labor together in evangelistic services.

For two or three years they were associated in Chicago; and the union of Mr. Sankey's services of song and Mr. Moody's fervid expositions and earnest discourses became a new and recognized power for the extension of Christ's kingdom. They visited other cities and towns, and both constantly gained in ability to deeply impress large assemblies. God was with them, blessing their efforts, and preparing them for greater things to come.

Mr. Moody has always felt the necessity of devotional and stirring music as an essential part of public worship, and an aid in preaching the Gospel. It is his belief that divine truth may be presented in song as well as in speech, and that often it is thus clothed with a marvelously attractive power. The sweet tones of the human voice seem to search down into the hidden chambers of the soul, and cause the tenderest chords to vibrate under the subtile touch of Gospel truth. Heaven being the source whence truth comes, and being filled with music, the doctrines of Christianity float in their native element when enveloped in sacred song.

Shortly before leaving America, Mr. Sankey had pressing invitations to spend six months in a tour with a friend through the cities on the Pacific coast, to sing sacred songs. But, after seeking divine direction, he was convinced that it was his duty to accompany Mr. Moody to Great Britain; and the results abundantly show the wisdom of his decision.

The general and high appreciation of his services in every city in which he has sung is testified to by many competent witnesses. One writer says: "As a vocalist, Mr. Sankey has not many equals. Possessed of a voice of great volume and richness, he expresses with exquisite skill and pathos the Gospel message, in words very simple, but 'replete with love and tenderness,' and always with marked effect upon his audience. It is, however, altogether a mistake to suppose that the blessing which attends Mr. Sankey's efforts is attributable only or chiefly to his fine voice and artistic expression. These, no doubt, are very attractive, and go far to move the affections and gratify a taste for music; but the secret of Mr.

Sankey's power lies, not in his gift of song, but in the spirit of which the song is only the expression. He, too, is a man in earnest, and sings in the full confidence that God is working by him. Like his colleague, he likewise has a message to lost men from God the Father; and the Spirit of God in him finds a willing and effective instrument in his gift of song, to proclaim in stirring notes the 'mighty love' of God in Christ Jesus. 'It was a few evenings ago,' said a youth in the Young Men's Meeting in Roby Chapel, 'when Mr. Sankey was singing in the Free Trade Hall "Jesus of Nazareth passeth by," that I was made to feel my need of a Saviour; and when he came to these words, "Too late, too late," I said to myself it must not be too late for me, and I took him to my heart there and then.' 'I was in great darkness and trouble for some days,' said a poor woman, rejoicing and yet weeping; 'and just a little time ago, when Mr. Sankey was singing these words' (pointing to them with her finger), '"And Jesus bids me come," my bonds were broken in a moment, and now I am safe in his arms.'

"Who ever heard of a fine voice and sweet music yielding such results as these? It is mere scoffing to say that Mr. Moody's touching stories and Mr. Sankey's sweet singing are the secret of the power exercised by these men. The work is of God, and they are his instruments, each earnestly using, to the best of his ability, the gift that God has given him, in the full confidence that the blessing will and must follow."

Another says: "Not a few have been, not unnaturally, offended by the phrase, 'Singing the Gospel,' which was at first used in advertisements; and some have, unfortunately, never taken the trouble to inquire what was

meant. But every one who has heard Mr. Sankey sing is well aware that his hymns are more than the mere accessory to speeches, as they have too often been among us. He has taught by example how great is the power of song when a man with gifts of music loves the truth of which he sings; and the hymns which we have heard him sing, with his wonderful distinctness of articulation, unaffected feeling, and magnificent voice, will linger in our ears and hearts till our dying day. A few weeks have made his favorite hymns as familiar to every rank and to every age as those older hymns which we have known best and longest. Poor sufferers in the wards of the infirmary, lone old men and women in dark rooms of our high houses and back streets, are now cheered in a way no one dreamed of before Mr. Sankey came, by visits from those who do not attempt to preach to them, but only to sing psalms and hymns and spiritual songs. The consoling power of song has been tested and proved at many a sick-bed, and many a death-bed. And that is not all; for we have been led to see that it is a mistake to confine song to utterances of praise or prayer in Christian meetings. We have learned to value more highly its power in instruction. The use of song for instruction and for the application of the truth is not new. It is as old as David, as old as Moses, but it has received a new impetus among us; and we who are called to 'teach and admonish one another in psalms and hymns and spiritual songs,' may well be glad to have been reminded how this may be done."

Another writes: "The admiration of Mr. Sankey's music is enthusiastic. When he sings a solo a death-like silence reigns, or, as the *Irish Times* describes it,

'It seems that he only is present in the vast building.' When he ceases there is a rustling like the leaves of a forest when stirred by the wind. We might apply to him the language of Scripture: 'Lo! thou art unto them as a very lovely song of one who hath a pleasant voice, and can play well on an instrument.' No one can estimate the service he has rendered to the Church of Christ by the compilation of his book of 'Sacred Songs' and their sweet tunes. They are the delight of all ages. I have heard in Scotland that already they are sung in our most distant colonies. Ere long I believe that they will be sung wherever the English language is spoken over the earth. Nor will they be confined to that language, for a lady is at present engaged in translating them into German. It was Fletcher, of Saltoun, who said, 'Let me make the songs of a country, and I care not who make its laws.'"

Mrs. Barbour, with her graphic pen, says: "Mr. Sankey sings with the conviction that souls are receiving Jesus between one note and the next. The stillness is overawing; some of the lines are more spoken than sung. The hymns are equally used for awakening, none more than 'Jesus of Nazareth passeth by.' When you hear the 'Ninety and Nine' sung, you know of a truth that down in this corner, up in that gallery, behind that pillar which hides the singer's face from the listener, the hand of Jesus has been finding this and that and yonder lost one, to place them in his fold. A certain class of hearers come to the services solely to hear Mr. Sankey, and the song throws the Lord's net around them.

"We asked Mr. Sankey one day what he was to sing. He said, 'I'll not know till I hear how Mr. Moody is

closing.' Again, we were driving to the Canongate Parish Church one winter night, and Mr. Sankey said to the young minister who had come for him, 'I am thinking of singing "I am so Glad" to-night.' 'Oh!' said the young man, 'please do rather sing "Jesus of Nazareth." An old man told me to-day that he had been awakened by it the last night you were down. He said, "It just went through me like an electric shock."'

"A gentleman in Edinburgh was in distress of soul, and happened to linger in a pew after the noon-meeting. The choir had remained to practice, and began 'Free from the Law, O happy Condition,' etc. Quickly the Spirit of God carried that truth home to the awakened conscience, and he was at rest in the finished work of Jesus.

"It is interesting to know that there are scarcely two of those hymns which Mr. Sankey sings by the same author. They have been collected during an eight years' experience of the Lord's use of them among believers, inquirers, and the careless. In the singing of them he seems to become unconscious of every thing but the desire that the truth should sink deep into the souls of the listeners, and that the people who sit in darkness should see a great light shining for them from the cross of him who hung upon the tree.

"In a Highland parish, a young man who had lived far from God, and seemed to his minister inaccessible to the truth, was found one day last summer deeply awakened. When asked to what this was owing, he said it was in consequence of hearing his little sister sing,

> 'When he cometh, when he cometh,
> To make up his jewels.'

"Perhaps not a week has passed during the last year

in which we have not had evidence that the Lord had directly used a line of one of these hymns, in the salvation of some soul. A young man who had been deeply impressed, and was yet unwilling to stay to the inquirers' meeting, and about to leave a church, was arrested at the door by hearing the choir sing, 'Yet there is Room.' He felt there was room for him, went back to the pew, and after having the truth clearly laid before him, received Christ.

"The wave of sacred song has spread over Ireland, and is now sweeping through England. But, indeed, it is not being confined to the United Kingdom alone, for away off on the shores of India, and in many other lands, these sweet songs of a Saviour's love are being sung. Mr. Sankey's collection of sacred songs has been translated into five or six languages, and are winging their way into tens of thousands of hearts and homes, and the blessing of the Lord seems to accompany them wherever sung.

'We may forget the singer,
But will ne'er forget the song.'"

Mr. Sankey can speak as well as sing for Jesus; and his earnest words, as we shall see in the following narrative, have been greatly blessed, as well as his thrilling songs. Mr. Sankey in his tour is accompanied by his wife and two sons. A third son has been born to them in Scotland. Mrs. Sankey is an earnest Christian woman, and fully sympathizes with her husband in his blessed work. Both are members of the Methodist Church; while his sweet songs float over and inspire multitudes in all Christian denominations.

III.

THE LIGHT KINDLED.

"A light to lighten the Gentiles, and the glory of thy people Israel."—*Luke* ii., 32.

In June, 1873, Messrs. Moody and Sankey landed in Liverpool. Their efforts in that city being attended by no encouragement, they passed on to York, where, having sought divine guidance and power, they went forth to open upon the strongholds of evil. The progress they made was slow, not being aided at first by the clergy, and many professing Christians looking upon them with suspicion; and being unknown to the inhabitants, they had for a time to rely upon their faith and hope. In this reliance they had been so thoroughly drilled in past years, that they were prepared for whatever might come. At any time they were glad of success; but if difficulties and obstacles stood in their way, by overcoming them they extracted their power, and added it to their own personal force. Those who went out to see them did not go to see "reeds shaken with the wind."

They held their meetings, conversed with sinners, prayed to God, and men and women began to ask what they must do to be saved. Here they labored a month, the meetings increasing in numbers and interest. Mr. David Smith, who greatly aided the evangelists, estimates the number of converts within his knowledge at about two hundred.

Leaving York, and laboring for a time in Sunderland, they went, in August, to Newcastle, the residence of the late Mr. Bainbridge, who had invited them to England. Here the light was kindled that shone over Great Britain, and revealed the presence of men of God, who had come to accomplish his merciful purposes.

At this time Messrs. Morgan and Scott, of London, special friends of Mr. Moody, issued the first edition of "The Sacred Songs and Solos sung by Mr. Sankey at Gospel meetings, conducted by D. L. Moody." Other editions followed, with additional hymns, selected with great care with reference to the stirring evangelical work, to the success of which they have so largely contributed. After laboring here for three weeks, God granted them rich blessings.

The following account of the revival is from *The Christian*,* of London, for September 18th, 1873:

"Every morning at twelve o'clock, in the Music-hall, there has been a meeting for prayer, praise, and exhortation, at which have been gathered from two to three hundred people, all earnestly desiring the revival of God's work in that irreligious town, and daily bearing before God numerous written requests from believers, for their unconverted relatives and friends. These prayer-meetings have been felt by all to be true means of grace to the hearts of God's children, and numerous and striking have been the answers to prayer for the unconverted. Every evening, in the Music-hall and Rye-hill Chapel,

* I have been informed that Mr. Morgan, one of the publishers of this excellent paper, that is reporting with such fullness and accuracy the great awakening, was in this country before Mr. Moody's departure, and used his influence to have him come to England.

Gospel services have been held, Mr. Moody and Mr. Moorhouse preaching the Gospel, and Mr. Sankey singing his sweet spiritual songs. At the commencement of this glorious work, Rye-hill Chapel, which will accommodate from sixteen to seventeen hundred people, was used; but, as many had to go away, not being able to get in, it was thought advisable to have two services on the same evening; hence the Music-hall, where Mr. Hoyle is carrying on a noble work for Jesus, was opened each night, and hundreds have attended there to hear the preaching of the word; and many have been born again by the regenerating power of the Spirit of God.

"In connection with these services, Mr. Moody, with that indefatigable zeal and fervor which so eminently characterize him, announced that he intended to have an 'all-day' meeting on Wednesday, September 10th, and earnestly invited all who could possibly come to attend. An all-day meeting was something so novel in the history of religious people in Newcastle, that much wonder was excited as to what would be the result of so bold an undertaking. Many anticipated a failure, others thought that it *might* be a success; but those who felt the reviving power of God's love, and had made this meeting a matter of earnest prayer, knew that it would not, could not fail. According to their faith it was done unto them. Wednesday morning broke clear and beautiful. It was a day when all nature seemed to be rejoicing in the glad sunshine of the great Father's beneficence.

"At ten o'clock, the hour for the service to commence, the wide area of Rye-hill Chapel was about half filled, and the people coming in quickly. By eleven o'clock the friends from Sunderland, Shields, Jarrow, and neigh-

boring towns, had come in by train, and had occupied nearly the whole of the area. At twelve o'clock the message came, 'No more room in the area; we must throw the galleries open.' By two o'clock the galleries were well filled, and before the closing hour came round the spacious and beautiful chapel was filled with those who had left business, home cares and work, pleasure and idleness, to come and worship God and hear his word. Never was the faith of God's people more abundantly satisfied. They asked and it was given, they sought and found, they knocked and the door was opened unto them.

"According to the programme which Mr. Moody had distributed largely over the town, the first hour of the services was to be devoted entirely to prayer and Bible-reading.

"After the singing of that beautiful hymn, 'Sweet Hour of Prayer,' Mr. Moody led the devotions of God's people at the throne of grace, and then read and commented on Nehemiah viii., 1–12, where it is stated that 'all the people gathered themselves together as one man .... and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded Israel.' Mr. Moody clearly brought out the appropriateness of this Scripture to the services of that day, and concluded by unfolding and pressing home to the hearts of the people the joyous truth contained in the tenth verse, where Ezra said to the people, 'Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength.'

"Mr. Hoyle, Mr. Swinburne, and several of the brethren spoke from the Word of God on the subject of Christian joy, and the hour of prayer and Bible-reading was gone before we had well begun to open the Scriptures. This hour was felt to be exceedingly precious, and was received by all as an earnest of what was to come.

"The second hour was devoted to the promises, Mr. Moody being the leader. He said he wished the friends that day to try to see how rich they were. He thought that very few of us had ever fully considered how much our loving Father really had promised to us. These promises, like precious gems, were to be found in every book of the Bible, and that day we might get into the company of all God's great men who had passed away, and hear what things they had to tell us about our Father's love. We could summon the patriarchs—the prophets—the priests—the kings; we could listen to the historians—the biographers—the poets of the Bible; and they would all give to us some of the precious promises spoken by God, through their lives to the ears of the whole world. The meeting was to be quite open and free; not for speeches about promises, but for the reading forth of these good words of God to our souls. The audience at once seemed to catch up the spirit and intention of these words, and from every part of the chapel—from young and old, from male and female—came passage after passage of the Holy Word, declarative of what in the boundless fullness of his love the Father has promised to all."

The interest of the meeting had been steadily rising, as one Scriptural topic after another had been most de-

lightfully unfolded, when the last hour was reached, and appropriately given to the subject of Heaven.

"The address was given by Mr. Moody. Having selected numerous passages of Scripture to prove his points, Mr. Moody asked some of the brethren present to read them out as he called for them. This was a delightful picture—a crowded chapel—hundreds of open Bibles ready to be marked when the passage should be announced, and the subject uppermost in each mind *heaven.* The first thought which the speaker called attention to was the *locality* of heaven. He said that his mind had once been much distressed by an infidel asking him 'why he always looked *upward* when he was addressing God? God was everywhere, and his home was just as likely to be below as above.' This set Mr. Moody back to his Bible to see what it had to say about the matter. He was soon quite satisfied that God's home was above. The Word said that God, when communing with Abraham, came *down* to see whether the people living in the cities of the plain had done altogether according to the cry that had come to him; the angels asked the disciples on the morning of the ascension why they stood gazing *up* into heaven; the same Jesus that had been taken *up* from them into heaven would come again in like manner. These and similar passages were sufficient proof to his mind that the home of God was above, and that we obeyed a divine instinct when we 'lifted up' our hearts to him there.

"The locality having been spoken of, the next thought was the *company* gathered together there. Whom have we there that heaven should be so dear to us?

"(1) *The Father is there.* Heaven is the home, the

dwelling-place of God. No home is complete without the father; and no family is complete unless they can include the father among them. Our Father is in heaven. How delightful the thought of one day being with him amidst all the joy and splendor of home! Then (2) *Jesus is there.* He about whom we have read, whose Spirit has created us anew in him, whose blood bought us, and whose love saved us; Jesus is there; and we look to our home in heaven with longing eyes, because there, if not before, we shall see him who is crowned with glory and honor. Then (3) *the angels are there.* The pure and spotless creations of God, who have known nothing of sin and sorrow and travail, who have ever lived their life of bright intelligence and holy service in the sunshine of God's presence. These are there, and we shall meet them, and tell them of something they have never felt—the compassion and love of Jesus for sinful men. Then (4) there will be *the saints*, the spirits of just men made perfect. All the old heroes of God, the warriors and the kings, the prophets and the poets, the apostles and the early martyrs, all will be there, and we shall be able to hold sweet communion with them all; and our own loved ones, the father and mother, sisters and brothers, the babes, and the young and old, they will be among this shining band, who swell the ranks of the redeemed before the throne of God. Oh what a company is there! Father, Jesus, angels, saints—all who have fallen asleep in Jesus—all there! Waiting for us to come.

"Another point to which Mr. Moody called attention was that it is our *treasure-house.* The only things we have or can have, as saints, will be found there. All

else must be left. Death strips of every thing but heavenly treasure. How this should lead us more and more to obey the Master's injunction, and seek 'to lay up treasure in heaven.' It will be there all safe when we want it; for there neither moth nor rust doth corrupt, and thieves do not break through and steal. Not only is heaven our treasure-house—it is our *reward.* There we meet with the full fruition of all our labor; there we receive every man his own reward for his own work. No mixing up, no confusion; to each is given his full due. The Christian need not expect full compensation below; he will not get it. *Heaven*—and in heaven he will receive all that he expects. Mr. Moody next spoke very beautifully about heaven being the place where our names are written. The disciples of Christ came back to him from one of their journeys flushed with victory, because even the devils had been subject unto them; but the Master said they had to rejoice because their names were written in heaven. Our names have gone on before us. Just as a man sends his goods often before him when he is traveling, and he himself follows after, just so our names have gone on before, and we are journeying after them. We are known in heaven before we get there. The name of each saint is in the book of life, and it can not be blotted out. Then, again, heaven is to be our *rest.* The time to toil and suffer is *now.* We ought not to want to rest here. Mr. Moody, on this point, quoted the example which the life of Paul gives us of a man who conceived of the present being a life of service, and not of rest. The speaker's soul seemed to be set on fire with the thought of Paul's labors and consecrated ambition to serve the Master; with words of true eloquence

he described the sacred passion which Paul had for his Master's work, and wound up a splendid panegyric on Paul's character, by wishing that modern Christianity could be imbued with some of Paul's fervor.

"The last point of this noble address was, 'How to get to heaven.' And here Mr. Moody found an opportunity for doing that which is so dear to his heart, namely, preaching the Gospel of Christ to sinful men. The address, which throughout had been interspersed with touching and beautiful illustrations, and now and again by Mr. Sankey singing, was brought to a close with an earnest appeal to all 'to become as little children, and so enter the kingdom of heaven.' Once more, as it had been many times that day, was our dear brother Sankey's voice heard giving his beautiful rendering of one of his choice solos, and when the benediction had been pronounced, and the six hours' service had come to a close, all present felt that the time had gone too quickly. The place of meeting had been none other than the house of God and the gate of heaven. Thus ended the 'all-day' meeting, but, thank God, not thus ended the memory of it; that will live till the last year of our lives, and many a soul traveling home to God will think of it as one of the deep pools by the way dug by the hand of a loving God for the refreshment of his children.

"In the evening a Gospel service was held, Messrs. Moody and Moorhouse speaking; the chapel was filled to overflowing, and many souls went away having found peace in Jesus."

Our limits will not allow us to follow in detail the numerous meetings held at Newcastle. They were the types and forerunners, and bore the characteristics of the

great meetings we are to describe, that were to follow in the large cities. The same measures were adopted, the same stirring effects were produced upon all classes, and the same results seen in the quickening of Christian professors and the conversion of sinners. Here God set up his tabernacle that was to accompany these brethren in their march through the whole land. Here he appeared in the cloud of mercy by day, and in the pillar of fire, the token of his presence by night. Nor did the Israelites follow more closely the guiding cloud, resting when it rested, and moving when it moved, than these servants of the Most High God followed the guidance of the divine Spirit.

The hour had arrived for the departure of the evangelists from Newcastle. A meeting had been held of delegates, who had come together from several counties, to consider the work of God. They had sent "to all the region round about, and called the elders of the church," and now they were "sorrowing most of all for the words which they spake, that they should see their face no more." "Never," says an eye-witness, "shall we forget Mr. Moody's farewell address to these. He would not say 'Good-bye!' No! 'Good-night' rather, and meet them all in the morning, in the dawn of eternal day. Then strong men bowed and wept out their manly sorrow like children, blessed children as they were of the same great Father; and one of our brothers lifted our American friends up in the arms of love in prayer to our heavenly Father, the Jubilee Singers singing thereupon, 'Shall we meet beyond the River?' Then came the benediction. The business was over, and the grand occasion past, the memory thereof to die no more.

"Although our friends took leave thus of the country brethren, they tarried with us, the people of Newcastle, yet a while. On that Wednesday night, Thursday night, and Friday, were immense meetings, attended by thousands, overflowing into neighboring churches, although Brunswick Place Chapel would itself hold two thousand. At these Messrs. Moody and Sankey were present. Scores were converted. They were present at the noonday meetings of Thursday, Friday, and Saturday, at the last of which between two and three thousand people met from eleven to half-past one o'clock. On Friday there was a midnight meeting, and four were rescued from sin and shame. The Saturday meeting was the last attended by Mr. Moody. Hundreds had private conversation with him afterward, and crowds went with him to the station, *en route* for Carlisle."

While the revival was progressing at Newcastle, Messrs. Moody and Sankey made short visits to Darlington, Stockton, Middlesborough, Jarrow, North and South Shields, and Carlisle. In these fields they planted the precious seed, leaving others to water it, and God to give the increase.

THE WORK IN SCOTLAND.*

I.

EDINBURGH.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—*Psalm* cxxvi., 6.

SCOTLAND is no stranger to especial outpourings of God's Spirit. In the sixteenth century, under the bold preaching of John Knox, all classes felt his power, from the throne to the humblest cottage. An English ambassador said that his preaching "put more life into him than six hundred trumpets." Under his earnest appeals many soldiers enlisted in the Christian army; long-established evils were broken up; and we doubt if the vibrations caused by his spiritual thunder have yet ceased in the nation.

* For the narrative given in the following pages, I am chiefly indebted to *The Christian* and *The British Evangelist*, published in London, *The Witness*, of Belfast, and the two weekly journals, *Signs of our Times*, and *Times of Blessing*. As I draw the materials from various sources, I have not thought it best to interrupt the flow of a continuous narrative by constant allusions to my authorities, though many are given. My aim is to present as condensed and vivid a view as possible of the great awakening in each city, mainly obtained from these most excellent and trustworthy British journals.

In 1741, by invitation of the Erskines, Whitefield visited Scotland, and preached in Edinburgh, Glasgow, and Aberdeen, with great success. His matchless eloquence and spiritual fervor drew vast throngs; and his communion services were, at times, administered in the presence of nearly twenty thousand people.

But now there enter Edinburgh two men bearing the humble title of evangelists. They have neither the intellectual strength of John Knox, nor the glowing and lofty eloquence of George Whitefield; they are plain men, endued with power from on high. They come by invitation of those who have heard of the Lord's doings in Newcastle. Mr. Kelman, of Leith, went twice to Newcastle to see if the reports of what they had heard were true. He returned overflowing with joy, and full of glowing expectations for Scotland.

Messrs. Moody and Sankey reached Edinburgh about the middle of November, 1873. The prominent clergymen and laymen of the city received them with hearty cordiality.

Dr. Thompson, who had taken the deepest interest in the meetings, says, under date of December 9th, 1873: "I should consider it a very superfluous work to say any thing of the trustworthiness of these excellent men. They have come among us, not as unknown adventurers without 'letters of commendation,' but as long-tried and honored laborers in the fields of evangelism in their own country, and more recently in Newcastle and other towns in the North of England, where there appears to have been a pentecostal blessing, in which every denomination of Christians has shared. And the ministers and elders and deacons of our different churches that have gather-

ed around them every evening, and shared with them in their blessed work, prove the confidence in which they are held by those upon whom the Christian people of Edinburgh are accustomed to rely.

"The service of song conducted by Mr. Sankey, in which music is used as the handmaid of a Gospel ministry, has already been described in your columns. I have never found it objected to except by those who have not witnessed it. Those who have come and heard have departed with their prejudices vanquished, and their hearts impressed. We might quote, in commendation of this somewhat novel manner of preaching the Gospel, the words of good George Herbert:

> 'A verse may win him who the Gospel flies,
> And turn delight into a sacrifice.'

"There is nothing of novelty in the doctrine which Mr. Moody proclaims. It is the old Gospel—old, yet always fresh and young too, as the living fountain or the morning sun — in which the substitution of Christ is placed in the centre, and presented with admirable distinctness and decision. It is spoken with impressive directness, not as by a man half convinced, and who seems always to feel that a skeptic is looking over his shoulder, but with a deep conviction of the truth of what he says, as if, like our own Andrew Fuller, he could 'venture his eternity on it,' and with a tremendous earnestness, as if he felt that 'if he did not speak the very stones would cry out.' The illustrations and anecdotes, drawn principally from his strangely varied life, are so wisely chosen, so graphically told, and so well applied as never to fail in hitting the mark.

"I wish once more to call attention to one essential feature in the action of these good men—the daily noonday meeting for prayer. It began some weeks ago in an upper room in Queen Street Hall. That was filled after a few days. Next it was transferred to the large hall, which is capable of holding twelve hundred persons. It was not long ere this became overcrowded, and now there are full meetings every day in the Free Assembly Hall, which is capable of holding some hundreds more. It is a fact with a meaning in it, that simultaneously with the increase in the noonday meeting for prayer, has been the increase in attendance in Broughton Place Church at the evening addresses, and also in the number of inquirers afterward. Before the end of last week every inch of standing-ground in our large place of worship was occupied with eager listeners, and hundreds were obliged to depart without being able to obtain so much as a sight of the speaker. The number of inquirers gradually rose from fifty to a hundred per night, and on Monday evening of this week, when the awakened and those who professed to have undergone the 'great change,' were gathered together in our church hall, to be addressed by Mr. Moody, no other persons being admitted, there were nearly three hundred present, and even these were only a part of the fruits of one week. I wish to give prominence to the statement that the persons who conversed with the perplexed and inquiring were ministers, elders, and deacons, and qualified private members of our various churches; and also Christian matrons and Bible women, as far as their valuable services could be secured.

"And now, at the close of the week of special services

in Broughton Place Church, I wish to repeat the statement in your paper which I made on Monday in the Assembly Hall, that there is no week in my lengthened ministry upon which I look back with such grateful joy. I would not for the wealth of a world have the recollection of what I have seen and heard during the past week blotted out from my memory. When Howe was chaplain to Cromwell at Whitehall, he became weary of the turmoil and pomp of the palace, and wrote to his 'dear and honored brother,' Richard Baxter, telling him how much he longed to be back again to his beloved work at Torrington. 'I have devoted myself,' he said, 'to serve God in the work of the ministry, and how can I want the pleasure of hearing their cryings and complaints who have come to me under convictions.' I have shared with many beloved brethren during the past week in this sacred pleasure, and it is like eating of angels' bread, first to hear the cry of conviction, and yet more to hear at length the utterance of the joy of reconciliation and peace!

"I was much struck by the variety among the inquirers. There were present from the old man of seventy-five to the youth of eleven, soldiers from the Castle, students from the University, the backsliding, the intemperate, the skeptical, the rich and the poor, the educated and the uneducated; and in how many instances were the wounded healed, and the burdened released!

"It may be encouraging to Christian parents and teachers to be told that very much of this marvelous blessing, when once begun in a house, has spread through the whole family, and those who already had the knowledge of divine truth in their minds by early Christian

education, formed by far the largest proportion of the converts. The seed was there, sleeping in the soil, which the influence from above quickened into life.

"There was a considerable number of skeptics among the inquirers, but their speculative doubts and difficulties very soon became of no account when they came to have a proper view of their sins. Some have already come to tell me of their renunciation of unbelief, and their discipleship to Christ. One has publicly announced that he can no longer live in the ice-house of cold negations, and has asked Mr. Moody to publish the address which brought light to his heart, and to circulate it far and wide over the land.

"I witnessed no excesses in the inquiry-rooms, but there was often deep and melting solemnity, sometimes the sob of sorrow, and the whispered prayer of contrition or gratitude. There must, however, occur at times imprudent things and excesses, in connection with even the best works that have imperfect though good men employed about them. But cold criticism that is in search of faults, or ultra-prudence that attempts nothing from fear of making mistakes, is not the temper in which to regard such events. I would not dare to take either of these positions, 'lest haply I should be found to be fighting against God.'

"I have already expressed my high appreciation of Mr. Moody's manner of addressing. If some think that it wants the polished elegance of certain of our home orators, it has qualities that are far more valuable; and even were it otherwise, the great thing is to have the gospel of the grace of God clearly and earnestly preached to the multitudes who are crowding every night to listen

to him. When the year of jubilee came in ancient times among the Jews, I suspect the weary bond-slave or the poor debtor cared little whether it was proclaimed to him with silver trumpets or with rams' horns, if he could only be assured that he was free."

MEETING FOR INQUIRERS.

"*Monday, December 8th.*—This evening there was a prayer-meeting in Dr. Thompson's church, and the inquirers met Mr. Moody in the room below, along with those who had been recently converted. About seventy stood up and told of the blessing they had received through Mr. Moody's preaching, and the Word of God, as it had been brought before their minds. This indicates a considerable awakening; for I judge that for every one who comes to the inquiry-meeting to be conversed with, there must be nine who go home with the arrow of conviction in their souls. Few could summon up courage to go there and face strangers. The most part go home to weep and pray, and read and ponder alone.

"There has been some very blessed work this evening. There was a goodly number of inquirers, and men and women well qualified to speak with them. We were occupied with four young men for the greater part of the evening, and they all professed faith in Christ, but we fear they only saw men as trees walking; but if there is life the liberty will come by-and-by. On going to ask Mr. Moody to come to speak with them, I found him at the door trying to find out the condition of all that went out. Just as I went up to him, he was saying to three ladies, 'Oh, surely you will not think of leaving without Christ. This gentleman will converse with you.'

"And so saying, he got them down on a seat, and me beside them, and left. I could judge from their Bibles, that were well marked, that they were not careless persons, but probably Christians who would not like to commit themselves by saying they were 'saved,' but who had a secret trust in Christ; and I think I was right, for no sooner did I bring before them in an earnest and personal way one or two texts, than they seemed deeply interested; and as they were troubled that they had not sufficient conviction of sin, they appeared to be greatly helped by being told that I had no deep conviction of sin—in fact, no appreciable conviction of sin at all; but that I felt a want, and was drawn to Christ by his personal loveliness, and that the sin crisis came a year afterward. After this I took them to the precious Word, in Romans iii., 24–26, and they all professed faith in Jesus; and I gave them back into Mr. Moody's hands, and they all left confessing Christ. At this very moment a lady came to me and said, 'Dear sir, will you come and see a girl over in yon corner that nobody can make any thing of? She says she came to hear Mr. Moody preach; she has never been able to get here before, and he has not preached, and she is disappointed and angry, and says she did not come here to be spoken to.' I went at once, asked her to come to a quiet place where I could see her alone; but she sat like a marble statue, and refused to come. I went to her and tried to win her confidence, but could not get her to enter into conversation. At first I tried her with Acts xiii., 38, 39, which had been so blessed to others, but I felt it was useless, and the sentiment in the word of Jesus being present in my mind, 'This kind goeth not out but by prayer

and fasting,' I looked for direction, and turned to 1 Peter ii., 24. She felt for her handkerchief. I looked in her face and saw a tear trickling down her cheek, and at length I heard her speak. 'What are you saying?' I inquired. 'That was my father's text;' and she wiped away her tears, and told me how her father had died prepared for heaven eight months ago, and this was the text he had rested on. 'And you believe your father is in heaven?' 'Yes.' 'And you, too, can be prepared, now, just where you sit, to be with your father in heaven, and with the Lord Jesus, just by believing your father's text.' I felt deeply interested in her case, and by entering sympathetically into her great sorrow, gained her attention to the Gospel, and she left professing faith in her father's text and her father's God. He knows her heart. May he finish the work he has begun!

"Next day, as I was talking to a Free Church minister, and telling him of this interesting case, and the direction I got to the right word, he told me it was all true, for he was the minister who visited the dying father, and that he had given him the text, 'Who his own self bare our sins in his own body on the tree;' and he continued, 'I had a hope of him' (he took his word back, and said), 'I should not say *hope*, but more than hope; the man died a believer in Christ.' He said he would call for her and look after her. Do not those leadings look remarkably like as if she were a sheep of Christ's fold, and that the Good Shepherd is raising up one means after another, to get her laid upon his shoulder? One under-shepherd is sent to call her by the Gospel, another to shepherd her in the right ways of the Lord.

"After this, when standing near the door, the lady

who had got relief regarding sinning away the Holy Ghost, came up to me and said, 'I wanted to see you, to tell you how astonished I was, on going home and seeing your name on the book given me, to find that you were the author of "The Blood of Jesus," a book given me in Australia, on my marriage, by my husband's aunt; and it was the first religious book I ever read with any interest. It struck me much that, after traveling round the world, I should come into contact with the author of that book, to be set at liberty, that I might rejoice in God's salvation. The circle is now completed, and I am saved.' Her husband is in America, and she is here under an eminent physician. Her soul is free. May the Lord bless and keep her through faith unto salvation!"

NECESSITY AND POWER OF PRAYER.

As a prominent agency in this great revival, we should not overlook the earnest prayers of God's children before the arrival of the evangelists, and during their labors. It is evident that the depth, extent, and permanency of the work are measured by the amount of prayer that precedes and accompanies it.

The following appeal for united and fervent supplication to God was sent to every minister of every denomination in Scotland. Would that every minister in America would read it, and plead for a merciful visit from on high, to our own beloved land! Would that all who love our Lord Jesus Christ might send to the throne of grace their united supplications for manifestations of the Spirit that shall move our entire population!

Edinburgh is now enjoying signal manifestations of grace. Many of the Lord's people are not surprised at this. In October and November last,

they met from time to time to pray for it. They hoped that they might have a visit from Messrs. Moody and Sankey, of America, but they very earnestly besought the Lord that he would deliver them from depending upon them, or on any instrumentality, and that he himself would come with them, or come before them. He has graciously answered that prayer, and his own presence is now wonderfully manifested, and is felt to be among them. God is so affecting the hearts of men that the Free Church Assembly Hall, the largest public building in Edinburgh, is crowded every day at noon with a meeting for prayer; and that building, along with the Established Church Assembly Hall, overflows every evening when the Gospel is preached. But the numbers that attend are not the most remarkable feature. It is the presence and the power of the Holy Ghost, the solemn awe, the prayerful, believing, expectant spirit, the anxious inquiry of unsaved souls, and the longing of believers to grow more like Christ—their hungering and thirsting after holiness. The hall of the Tolbooth Church, and the Free High Church, are nightly attended by anxious inquirers. All denominational and social distinctions are entirely merged. All this is of the God of Grace.

Another proof of the Holy Spirit's presence is, that a desire has been felt and expressed in these meetings that all Scotland should share the blessing that the capital is now enjoying.

It is impossible that our beloved friends from America should visit every place, or even all those to which they have been urged to go. But this is not necessary. The Lord is willing himself to go wherever he is truly invited. He is waiting. The Lord's people in Edinburgh, therefore, would affectionately entreat all their brethren throughout the land to be importunate in invoking him to come to them, and to dismiss all doubt as to his being willing to do so.

The week of prayer, from the 4th to the 11th of January next, affords a favorable opportunity for combined action. In every town and hamlet let there be a daily meeting for prayer during that week, and also as often as may be before it. In Edinburgh the hour is from twelve to one o'clock, and where the same hour suits other places, it would be pleasing to meet together in faith at the throne of grace. But let the prayers not be formal, unbelieving, unexpecting, but short, fervent, earnest entreaties, mingled with abounding praise and frequent short exhortations; and let them embrace the whole world, that God's way may be known upon earth, his saving health among all nations. If the country will thus fall on their knees, the God who has filled our national history with the wonders of his love will come again, and surprise even the strongest believers by the unprecedented

tokens of his grace. "Call unto me and I will answer thee, and show thee great and mighty things which thou knowest not."

W. G. Blaikie, D.D., Professor, New College.
Charles J. Brown, D.D., Free North Church.
James Balfour, 13 Eton Terrace.
H. Calderwood, Professor of Moral Philosophy.
Lawrence G. Carter, Charlotte Street Baptist Chapel.
A. W. Charteris, D.D., Professor of Biblical Criticism.
John Cooper, late of Fala, U.P.
G. D. Cullen, Royal Terrace.
—— Cavan, 12 Lennox Street.
Alexander Duff, D.D.
William Dickson, 38 York Place.
David Dickson, Merchiston.
F. Brown Douglas, 21 Moray Place.
William Grant, Bristo Place Baptist Chapel.
William Hanna, D.D., 16 Magdala Crescent.
John Kelman, Free St. John's, Leith.
Robert Macdonald, D.D., Free North, Leith.
James Macgregor, D.D., Professor, New College.
John Macmurtree, St. Bernard's Church.
John Millar, 26 York Place.
W. Scott Moncrieff, St. Thomas's Episcopal Church.
John Morgan, Viewforth Free Church.
David M'Laren, Redfern House.
Duncan M'Laren, Jun., Newington House.
Samuel Newnam, Baptist Church, Dublin Street.
Maxwell Nicholson, D.D., St. Stephen's Church.
Polwarth, Mertoun House.
Robert Rainy, D.D., Professor, New College.
James Robertson, U.P., Newington.
Moody Stuart, Free St. Luke's.
E. Erskine Scott, 25 Melville Street.
Andrew Thompson, D.D., Broughton Place Church.
John Wemyss, Richmond Place Congregational Church.
Alexander Whyte, St. George's Free Church.
Ninian Wight, Congregational Church.
George Wilson, Tolbooth Parish Church.
J. H. Wilson, Barclay Free Church.
John Young, U.P., Newington.

The vital connection between prayer and faith is illustrated in Mr. Moody's address, in Free Assembly Hall, December 11th. He spoke from Mark ix., 14–30—verse 19: "Bring him unto me." "Some complain that their prayers are not answered, but that is no reason for being weary or waxing faint. The thing is to inquire the reason why God keeps back answers to them.

"A lady came to me to-day, and said that she feared her two sons were not going to be saved, but they *will* be if she continues to pray for them. Never did a sinner come to Christ yet that the devil did not throw him down, and try to prevent him. Verse 21: 'Of a child.'

"This was a hard case; he had inherited it. Verse 23: 'If thou canst believe, all things are possible.' You can not believe, mother of these two sons; if you did, you would have the conversion of your sons. Oh, how easy it is for God to take the accursed appetite out of the most abandoned drunkard, and restore him to a right mind; as easy for him to save, as for me to turn my hand round!

"'I charge thee, come out of him.' A little time of praying and fasting, of being alone with God, of inquiry of him in what way we hinder his blessing us—that is the thing which we want.

"During the American war, when husbands, fathers, and brothers were away on the battle-fields, their wives, daughters, and mothers learned to pray, and many an hour was spent by them in their closets alone with God. The results were marvelous, and that, too, in the case of the wickedest and most depraved men in the army.

"One day, at Nashville, a great, strong, wicked-looking soldier came to me trembling. He said he had got

a letter from his sister, six hundred miles away, and she said that she prayed to God, night after night, that he should be saved, and he said he could not stand to hear that, and he had come to give himself to Christ; and there and then we knelt down together in prayer to God, he crushed and broken in heart.

"Oh, what a privilege we have in coming to God in prayer about our friends! Our prayers may not be answered to-day: we may be in our graves before they are; but assuredly they will be answered some time.

"Another soldier came to me and said he had got a letter from his mother, saying that she prayed morning, noon, and night for his conversion; that this letter might be the last he would ever get from her, as he might be killed in battle. 'I said when I got it, that I would wait till the war was over, and I would go home and settle down, and be a Christian; but I hear to-day that mother is dead, that that letter was the last she ever wrote, so I have come to give myself to my mother's God:' which he did. Both these men found peace in Jesus, and became bright and shining lights in the army."

From Saturday, December 13th, to January 4th, various meetings were held of thrilling interest. One was a men's meeting at the Corn Exchange, Grassmarket, at half-past eight o'clock, December 29th, which was attended by about three thousand persons, belonging to the poorer classes. The Rev. Mr. Morgan opened this meeting with prayer.

Mr. Moody began his address by telling the well-known story about Rowland Hill and Lady Erskine. Her ladyship was driving past a crowd of people to

whom Hill was preaching. She asked who the preacher was, and on being informed told her coachman to drive nearer. Rowland Hill, seeing her approach, asked who she was, and when he was told he said there was a soul there for sale. Who would bid, he asked, for Lady Erskine's soul? There was Satan's offer. He would give pleasure, honor, position, and, in fact, the whole world. There was also, he said, the offer of the Lord Jesus, who would give pardon, peace, joy, rest, and at last heaven and glory. He then asked Lady Erskine which of these bids she would accept. Ordering her coachman to open her carriage-door, she pressed her way through the crowd to where the preacher was, and said, "Lord Jesus, I give my soul to Thee; accept of it."

Mr. Moody went on to urge on his hearers to give themselves there and then to the same Saviour who was that day preached in the hearing of Lady Erskine, and accepted by her. He brought out the freeness of the Gospel offer, and the importance of immediately closing with it. He mentioned several instances of conversion —one of them concerning a soldier, who had been at the meeting of the previous night in that same hall, and who had afterward gone up to the Assembly Hall, had received Christ there, and was now professing himself a Christian man.

Mr. Sankey sung several of his hymns—"The Lifeboat," "Jesus of Nazareth passeth by," and "The Prodigal Child" being among them.

The meeting on Sunday night (December 28th) seems to have been the most extraordinary of all these meetings. Though there were about five thousand persons present, the most perfect order was observed, and the

deepest interest manifested in the proceedings. After this meeting was over, hundreds pressed up to the Free Assembly Hall, and when the question was put if there were any there anxious about their souls and desiring to be saved, the whole body rose to their feet in answer to the question. The interest shown was such as many of those present had never before seen, in the course of a long ministry among the people. Mr. Moody expressed himself as more impressed by it than he had been by any thing he had ever before seen.

ASSURANCE.

Mr. Moody gave an address on assurance to a crowded audience, citing many passages to prove that the believer now has eternal life; and that it is as impossible for a true son of God to cease to occupy that relation to his Maker, as it is for a child to cease to be the son of his earthly father. Once a son always a son, was as true in the one case as in the other. God did not, he remarked, leave them without a test whether or not they were his children. If they had God's love in their hearts they would be full of love for all men—enemies as well as friends; and if they had not this, they would have good reason to doubt if they were saved. He went on to explain the meaning of the passage that God chastens whom he loves when they commit sin, expressing his belief that believers were punished in this world for their transgressions, while the punishment of unbelievers was reserved for a future state. He enlarged upon the repeated assurance in the Scriptures that God is keeping for his children an incorruptible inheritance, and preserving them for it by his power. He spoke of the impossibility, in

these circumstances, of Satan plucking them out of his hand, and exhorted young converts not to be discouraged because they now and then found themselves tripping in the endeavor to pursue the Christian's path in life. Such lapses he attributed to the Adam-nature that was possessed by all in this life, and was always warring against the new nature that God had given his people at their conversion. These and other truths he enforced by constant reference to the Bible, allowing it rather than himself to convey them to the congregation. Dr. Thomson prayed, and gave out the psalms and hymns during the service.

WATCH-NIGHT MEETING TO BRING IN THE NEW YEAR.

December 31*st*, 1873.—An hour before 8 P.M. the hall was being packed, and when the Tolbooth Church-bells began to toll for that meeting, there was not a vacant spot. Four hours were allowed for any one to sing, pray, or say any thing. He was to do just as the Holy Spirit moved him. The Jubilee Singers or Mr. Sankey might interrupt Mr. Moody by singing if they chose, or any one could speak to the point which he touched upon. There were many "I wills" in the Bible which ought to be looked out and marked; but he meant to speak a little to-night on seven "I wills" of Christ: Matt. iv., 19; x, 32; xi., 28; Luke v., 12, 13; John vi., 37; xiv., 16; xvii., 24.

Mr. Sankey sung the "Water of Life." Mr. Moody read Luke v., 12, 13: "I will; be thou clean."

"Some men say they are too vile to be received by Christ, but he says 'I will.' John Bunyan was such a vile sinner that I do not suppose the society of Bedford would receive him, but Christ did. 'Lord, if thou wilt,

thou canst make me clean. I will: be thou clean, and immediately his leprosy departed from him.' If there is a man here with any sin to-night he may come to Christ and be cleansed, and enter 1874 with a 'new creation.' There was an abandoned drunkard in America, so lost that all his friends forsook him. He came to Christ, and is now perhaps the finest orator that ever lived. Jesus Christ loves you, pities you, and will cleanse you if you come to him. Kings call round them great men, but Jesus calls the vilest round him." [The Jubilee Singers here burst into "Come, come to Jesus."] "'Whosoever shall confess me before men, him will I confess also before my father which is in heaven.' After 'come and be made clean by Christ' comes the 'I will' of confession. We require boldness to confess Christ. Men in this country think it the highest honor to be received at Court or mentioned in Parliament, and our generals during the war strove to be spoken of in Congress. Christ will mention us, if we are confessors, before his father in heaven. It is a great mistake not to encourage confession in young converts. The first thing should be for them to go home and tell the great things the Lord has done for them, and the next is to tell it out to the Church. Jesus asked them, Whom do men say that I am? Some say John the Baptist, Elias, Jeremias. But Peter, 'Whom do *you* say that I am?' As if Christ just longed for some one to confess him; and if we do so, he will confess us before his father and the angels of heaven. When I visited Boston, I saw many gray heads there, but a little tow-headed Norwegian boy got up at a meeting and said, 'If I tell the world about Jesus, he will tell his Father about me.'

"At Newcastle, a lady, when I asked her to do so, said she could not do it, but she managed to do it when she tried. What is the result? She has since then brought a hundred people to Christ. It is a very nervous thing to do at first. I trembled in every limb when I first stood up for Jesus; and when I sat down, I said to myself, 'Moody, you have made a fool of yourself;' and that I have been doing for Christ's sake ever since."

Mr. James Balfour said: "There was not any thing more difficult than the confession of Christ at home, in the counting-house, in the shop."

Colonel Davidson said: "There is nothing more difficult than to confess Christ in a barrack-room. A brave soldier, who had won the Victoria Cross, told me that he was ashamed to pray before all the men, and used to do so in bed; but one night he felt that was cowardly, so he sprang up and knelt down, expecting a shower of boots at his head; but no! he was not disturbed, and the men showed him more respect ever afterward."

The 54th Paraphrase, "I'm not ashamed to own my Lord," was sung.

Rev. Mr. Grant said: "In the memoir of J. Angel James there is an account of two young men who occupied the same room, and read the Bible together. Another was coming, and they were not sure how they would act. The stranger came, and he hesitated about taking out his Bible before them, and they were sitting silent; but he at last summoned courage and took his Bible from his box, and at once the two others joyfully joined him. Angel James and they continued to read and pray together."

Mr. Moody: "In Cleveland, Ohio, fifteen hundred peo-

ple were brought in just through some young men preaching. Many are lost to the Church—not to Christ, but to the Church — by the want of confession. My friend Mr. Balfour, says, 'Confess Christ at home.' Yes, at first; but when converted it is very important to make a stand, and confess Christ everywhere. If the Church has been the instrument of conversions, the new converts should tell it to the Church. Of course in doing so they will make mistakes at first, but that keeps them humble. 'Howbeit Jesus suffered him not; but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee' (Mark v., 19). He was to go home first, but after that he went to Decapolis, and the whole region was stirred by his preaching, and 'all men did marvel.' Christ said, 'Go home,' go preaching. No bishop ordained him, but off he went at once, and the effect was marvelous. Take another case (John ix., 9): 'Some said, This is he: others said, He is like him: but he said, I am he.' It cost him something to say 'I am he.' He was right there. I like that man, and wish I knew his name.

"'A man that is called Jesus' (verse 11). He is getting on! He shows how it was done: so those young converts could tell last Monday how they were converted, though they could not preach then; but soon they will be preaching (verse 15). We are too cautious. We should have a 'witness meeting,' where each would stand up and tell what the Lord has done for him. It an't the cleverest speaker in the witness-box who has the most power on the jury. It is the man who has most of the truth. If I become a child of God, why not tell it out

(verse 17)? He is advancing farther still, and like young converts, speaks of the Master himself (verse 25). They now tried to make the man believe that he was not born blind, but that would not do. I know, for all that, that for all these years I have been groping about in darkness, seeking some one to lead me by the hand or I would fall, and now I see; you can't get me out of that. I know it too well to disbelieve it. Confession is very important. That is the reason why it takes up so much room in Scripture. He had told them twice; he is preaching now (verses 30–33). Ha! he is farther and farther on still: no one could preach better theology than that! Quite as good as if he had been taught in college or theological seminary. It was noble testimony. 'And they cast him out'—a hard case, and if you and I bear such testimony before it, the world will cast us out too, and well if they did. Let them cut your acquaintance—the sooner the better (verse 35). Jesus soon found him out. He came seeking him, and soon found him (verse 38). Lord, I believe, and he worshiped Him. Isn't it glorious? Yes; he was cast out by the world, right into the loving bosom of Christ!"

Rev. Mr. Arnot prayed tenderly.

Captain M'Kenzie said: "There was a regardless youth, who left his village to escape from meetings, but was met by God at the next, and returned to tell that he was saved. There was a prayer-meeting that night, when he and another young man took part, and so great was the effect which these two witnesses for Christ, known to every body, produced, that not only did it last till four in the morning, but the whole village came to another at twelve next day, and they continued at it till two o'clock

next day. 'I will pour upon them the spirit of grace and of supplications.'"

"Field of Labor" was sung by Mr. Sankey.

Mr. Moody read: "'And he saith unto them, Follow me, and I will make you fishers of men' (Matt. iv., 19). '*I will.*' Jesus kept his word to Peter. He did become a fisher of men, and caught in one day three thousand in the Gospel net. This past year, have you caught any thing? Follow me, and I will make you successful. Look back? do you know of any saved for God? I pity the worldly Christian. See Lot knocking at the doors of his sons-in-law and relatives, and begging them with fatherly anxiety to flee from the doomed city. They didn't believe him; he had lost his power of testimony; he had no influence; leanness had come to him. I pity the child of God who has no influence. If others do not follow Christ, let us! Let 1874 be a prosperous year to every child of God here. Let us leave our 'nets,' and let our first thought be, regarding every man, how we can win him to Christ. You do not know how much you may be the means of doing for Christ during 1874, if you will only try. One may convert a hundred, and from a hundred ten thousand may be saved. These may win a hundred thousand to God. The little rivulet that rises like a thread in the mountain becomes at length a great river when it falls into the sea! A Sabbath-school teacher attending one of these meetings left her class for that purpose. I asked her how she could do that. She said, 'Oh there were only five little boys in it.' Why! one of these little boys may be a John Knox, a Bunyan, a Chalmers. Andrew, looking at these three thousand men of Peter, might have called them his grand-

children. A little girl can follow Jesus and work for him, and she can influence those whom we can not get at. A blind man was seen carrying a lantern, and he was asked what he did that for: 'To prevent others stumbling over me.' We are either winning souls to Christ, or others are stumbling over us.

"Argue all night with an infidel, and he'll get the better of you in some way; but ask him what is to be said about converts he knows of, and that puzzles him: he can not understand the change wrought by conversion."

There was now silent prayer that we might win souls to Christ in 1874. The Jubilee Singers broke the silence with "Steal away to Jesus."

Mr. Moody read John xiv., 18: "'I will come to you.' The world does not understand that. Before I became a Christian, and when I did not know the secret, I wondered at Christians' sustained comfort and joy. Since coming to Jesus, I have never left him, and he has never left me. When Joseph was sold into Egypt, God was sold with him. They were linked together. Joseph was put in prison, but God went there too. He will never leave us, never! never! A dying woman was asked if she was afraid. 'How can I be afraid when God is with me?'

"'I will 'raise him up' (John vi., 40). We are now going beyond this life. How dark would it have been if we hadn't this to look forward to (39th, 40th, 44th, 54th verses)! Four times 'raised up' is repeated. We've got a Saviour who can raise the dead. My little child will be raised up. Thank God, the Saviour is coming back. The grave—the sea—will give up its dead. Believers in Christ will be raised first, and they will reign with him a thousand years. 'Blessed and holy is he

who hath part in the first resurrection.' You've seen steel filings in a lot of sawdust; if you pass a magnet over the top of them, the steel will all leave the sawdust and fly to it; and so will the holy dead be sought out. The glory is in the future. 'Caught up to meet the Lord in the air.' What a comfort to hear it!

"Blessed verse! 'Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world' (John xvii., 24). I have formed a strong love for the people that I have met here every day, and I feel very sad about going away. Death will make sad separations. It is now on the stroke of the last hour. A year hence a good many here will be in their graves. Thank God for the great day coming when we will be gathered round the master. Perhaps that day is a good deal nearer than we think it. The Bible is full of 'I will.' We have been three hours at it, and have only looked at seven most sweet ones."

Mr. Balfour: "Think of the joy of Jesus on that day of glory. Oh, the joy of God's heart being fully satisfied!"

Mr. Sankey: "What a grand all-day meeting we'll have one day! All will come up. We from our country; you from yours. We must soon part; but, brethren, 'tis true that we'll meet some day 'just across the river.'"

Captain M'Kenzie: "When I come in from work tired, I lie down for a short sleep, and rise refreshed and ready for new work. If we are laid to sleep by Jesus, we shall wake up refreshed. We will be engaged in God's work throughout eternity, without being tired or weary."

Mr. Arnot: "Grander still! Come up higher. I, even I, an atom, will take part in the up-bringing of the Saviour's joy.

> 'Shall we meet beyond the river,
> Where the surges cease to roll?'"

It was now ten minutes past eleven, and for the next hour of prayer, praise, personal requests for prayer, and tender, tearful words from Mr. Moody, a solemn stillness, the felt presence of the Master, the action of the blessed Spirit of Grace, came to the hearts of the whole assembly. Every one, ministers and multitude, were deeply affected. Our emotion could not be suppressed. The gates were ajar, and it seemed to be heaven itself, and when twelve o'clock rung out, our hearts were pressed close to the heart of God.

The intense interest, and the awe-striking solemnity of the meeting, increased as midnight neared. Five minutes before twelve all sound was hushed. The distant shouts of the revelers outside could be heard. Kneeling, or with bowed heads, the whole great meeting with one accord prayed in silence; and while they did so, the city clocks successively struck the hour. The hushed silence continued five minutes more. Mr. Moody gave out the last two verses of the hymn, "Jesus, Lover of my Soul," and all stood and sung, "Thou, O Christ, art all I want, more than all in thee I find," etc. After a brief prayer the benediction was pronounced, and all began, like one family, to wish each other a happy new year —"a year of grace, a year of usefulness," etc. Messrs. Moody and Sankey would have been detained shaking hands for an hour, if they had not slipped away. The love they have won, and the gratitude all feel for their

ceaseless labors, joined with a sad forecasting of the early period at which they must leave Edinburgh to labor elsewhere, make their hearers very tender in their attachment to these honored evangelists. The Jubilee Singers have also endeared themselves by their very willing contribution of their beautiful voices to the enjoyment of those meetings. Their "Steal away to Jesus," "The Angels are hovering over Us," "Depths of Mercy can there be?" etc., will long ring on memory's ear. Their and Mr. Sankey's deep sympathy with the sentiments they utter so melodiously, will elevate the conception of Christian song among us, as not a hallowed amusement merely, but elevated and elevating worship.

Mr. Moody pronounced the benediction, and Mr. Sankey and the sweet Jubilee Singers burst out from surcharged hearts into joyous, triumphant praise, the like of which we have never heard.

Such was the introduction to the year 1874. At its close, he publicly stated, in a crowded meeting in Manchester, that it had been the best year of his life. He had been more used by God, than in all the preceding seventeen years. He did not know of one sermon he had delivered that had not been blessed in the conversion of some souls. This he said while commenting upon the first part of the one hundred and third Psalm: "Bless the Lord, O my soul."

IMMENSE MEETINGS IN BERWICK-ON-TWEED.

Tuesday, January 13th, was a memorable day in the religious history of Berwick. It having been announced that Messrs. Moody and Sankey were to visit the town

on that day and hold meetings, large numbers of people were brought into the town by the several lines of railway, from distances of twenty and thirty miles. The forenoon trains down the vale of the Tweed were extremely crowded; but additional carriages were provided for the return journey. In one carriage an interesting account of the Edinburgh meetings of the previous day was read from a daily paper; in another carriage we heard the singing of hymns; and in all the one subject of conversation was the meetings to which most of the passengers seemed to be on their way. The readiness with which people were allowed to enter at the various stations into compartments where there was only standing-room, was something new in the experience of railway traveling. The first meeting began at noon, being the midday prayer-meeting, which is held daily in the Rev. James Stevens's church for one hour. The Rev. Mr. Chedburn presided, and short prayers were offered by a number of ministers and laymen, between which hymns were sung with much spirit. Messrs. Moody and Sankey arrived from Edinburgh shortly after the meeting commenced, and both delivered short addresses. The under part of the church was filled, many strangers being present. Two meetings were held in the Corn Exchange; the former beginning at two o'clock P.M. The great hall of the Exchange was filled, and the passages occupied, though not so closely packed as in the evening. Mr. Sankey sung, and Mr. Moody preached from Romans iii., 22: "There is no difference." The acoustic principles on which the hall is constructed are not good, and Mr. Moody was imperfectly heard in many parts, but Mr. Sankey's fine voice was heard in every corner. Mr.

Moody closed his discourse with the touching narrative of the return of a prodigal; and Mr. Sankey immediately sung with thrilling effect his Christian song, "The Prodigal Child," beginning, "Come home, come home, thou art weary at heart," etc. It seemed to take the vast congregation by surprise, and was the first thing that powerfully affected them. It was most aptly chosen, and gave a very favorable illustration of what is called "singing the Gospel." A number of anxious inquirers waited, and were conversed with after the meeting was closed.

The next meeting was held in Wallace Green Church at six o'clock. The large church was well filled in the lower part, with a few people in the galleries; but the great body of the people had gone to the Corn Exchange to wait till seven o'clock, the hour announced for commencing the service there. When Messrs. Moody and Sankey met with the ministers in Dr. Cairns's room at Wallace Green Church, a message was brought that the great hall of the Exchange was already filled in every part. Two ministers were then appointed to address the vast assemblage while Messrs. Moody and Sankey were engaged in Wallace Green. The Rev. Messrs. Mearns, of Coldstream, and Leitch, of Newcastle, and afterward Mr. Moody, addressed the audience in the Exchange. The male part of the audience seemed to preponderate. It was a vast mass of earnest listeners. We observed ministers of all denominations present from the towns and villages of the neighborhood, extending over a wide district, many of whom remained for the evening meeting. Reference was made in one of the addresses in the Exchange to the case of a mother who, by believing, had entered into peace in the afternoon of that day, and re-

quested thanks to be returned for the blessing she had received, and prayer to be offered for the recovery of her prodigal son. This was mentioned as the first convert of the day, and the fact was received as a proof of the presence of the Holy Spirit, in answer to the prayers which had been offered for a great blessing to accompany the services of that day. This circumstance seemed to make a deep impression on the audience, and enabled them to realize the fact that the Spirit of God was indeed among them, in answer to prayer. It was afterward found in the inquirers' meeting, that many had been so deeply impressed in the Exchange that they felt constrained to come among the anxious, asking to be directed to the Saviour. Mr. Sankey's singing excited wonderful interest. "Sweeping through the Gates," "Jesus of Nazareth passeth by," and others, produced a deep impression.

When Messrs. Moody and Sankey left Wallace Green for the Exchange, the meeting was continued in the former place, and addresses by the Revs. Dr. Cairns, R. Scott, of Berwick, and P. Mearns, of Coldstream. The audience gradually increased, till near the close of the third address such a crowd rushed into the spacious church as to fill every passage above and below. It was soon explained that this was the second meeting which had been adjourned from the Exchange to the church, where there were rooms for conversing with the anxious in a more private manner. After the protracted services of the day it might have been expected that all the people would have gone home, as it was now half-past eight o'clock, and many had been occupied with a succession of services from noon. The second meeting, too, possessed no pe-

culiar attraction, consisting only of short addresses with praise and prayer. But the people were evidently moved by an influence which all could feel, but not fully explain. After two days, Dr. Cairns thus wrote of it to the *Daily Review:* "I can not attempt to describe the appearance of Wallace Green Church at the evening meeting on Tuesday, when the overwhelming meeting in the Corn Exchange was dismissed, and those who gathered for prayer with the anxious inquirers crowded in to fill every corner of the spacious church. The shadow of eternity seemed cast over the great congregation. Many were observed to be in tears; and as the inquirers with hurried and trembling step passed into the vestry, the deepest awe and sympathy pervaded the meeting. This continued for a full hour, and such a gathering I hardly ever expect again to see in this world."

REVIEW OF THE AWAKENING.

During the last two weeks much progress has been made by Messrs. Moody and Sankey in reaching the masses of the population of Edinburgh with the Gospel of their salvation.

Tens of thousands of men, women, and children of all classes of the community have crowded the halls and churches where God's servants have preached, and sung of Christ and the Gospel.

Multitudes of men assembled in the Corn Exchange, and multitudes of women in the assembly halls and adjoining churches on the Lord's day, to hear words whereby they might be saved; and on the week-days the daily prayer-meeting, noon and night, was crowded with eager, anxious throngs of Christians; while in the Newington

United Presbyterian Church and the Canongate Parish Church, fully three thousand came together nightly, to listen to the singing and preaching of the glorious Gospel of Christ.

Bible lectures have been held in the Free Assembly Hall, Viewforth Church, West Coates Church, and Free St. Mary's, and thereby many have received clearer light on the Gospel, more stable standing on the sure foundation, and blessed freedom from bondage.

Mr. Moody's excellent plan of making the Bible speak for itself by quoting text after text and commenting on it, and enforcing it by striking illustrations, has been of eminent use among Christians who had life, but no liberty. Christ has said, through him, to many a bound and groaning one, "Loose him, and let him go."

Mr. Moody's clear preaching of grace reigning through righteousness, and salvation by grace without the works of the law, and the believer's place in Christ where there is now no condemnation, and where sin shall not have dominion over us, because we are not under law but under grace, is fitted to give immediate relief to burdened and legal Christians, of whom we have crowds.

His mind has evidently been in contact with clear Scripture teachings, such as one seldom meets with in our day; for he has learned to draw his words of grace and truth from the clear crystal river of Divine Revelation, and not from the muddy streams of human theology; and if we, ministers of Christ, are still to get a hearing from the people who have hung as if spell-bound on the ministry of Mr. Moody, we must preach in the same simple, Scriptural, loving, and direct manner. He has lifted up a crucified and glorified Christ, honored the

Holy Ghost by believing in his constant presence and grace, and his Gospel has been made the power of God unto salvation to unnumbered souls. We calculate that as many as thirty thousand have listened to his beseeching voice.

The work of grace is no doubt deep, wide-spread, and extraordinary, as compared with the state of things spiritually previous to the coming of those earnest men; but it is only the ordinary and normal result of prayer and preaching, which the model of the Acts of the Apostles warrants us in expecting when all the disciples of Christ are continuing with one accord in prayer and supplications, and in dependence on the Holy Ghost are bending all their energies to the one work of getting the Christ of God magnified by the conversion of perishing souls. When we consider that the great bulk of the ministers and Christian people of Edinburgh have been doing almost nothing else for nearly two months but giving themselves to receive blessing, and to co-operate with our excellent friends to make the Gospel triumphant in the city; and when we consider that there has been this concerted, continued, and concentrated effort toward this one thing, we have hardly seen so much fruit as we might reasonably have expected; and we are very sure that if there had not been much grieving and quenching of the Holy Spirit of God among us in connection with this work, both secretly and openly, he would have wrought with mightier power, and the harvest of souls would have been much more abundant.

There have never been, as in other days, thousands pentecostally smitten simultaneously — whole meetings arrested, as in the years of the right hand of the Most High

in times past, and made to stand still and see the salvation of God. Might the Lord not have given such power as would have left hundreds, instead of tens, anxiously inquiring what must we do, if there had been an entire exclusion of "the flesh," and a total self-surrender on the part of Christians, more regard for the glory of Christ, less grieving and quenching, and more honoring of the Holy Ghost?

We do not quite sympathize with some of the things which have been said about Mr. Moody's preaching, and especially that he is not eloquent. What, we would ask, makes the meetings flat when he is absent, but the want of a quality he possesses? And what makes them full of life and spiritual emotion when he is present, but just the superior, divine eloquence which flows in his burning words, as if an electric current were passing through every heart?

He is the most powerful speaker, the most eloquent preacher, who most fully carries an audience with him, and produces the greatest results; and if Mr. Moody is judged by such a rule, he is one of the most eloquent of living men. None of us here who are ministers feel the least desire to speak if he is present, for with all our university training we acknowledge his superior power as a Heaven-commissioned evangelist. He has the all-powerful eloquence of a man full of the Holy Ghost and of faith, and fired with indomitable zeal for the glory of Christ and the salvation of souls. He may be devoid of rhetoric (and that, we suppose, is meant), and he may use his freedom in extemporizing grammar to suit himself; but withal Moody is the most eloquent, as he is the most successful preacher among us. The Lord be praised

for giving such gifts to men, and for the thousands of souls he has converted by him in this city, or set into the liberty of grace by a fuller knowledge of Christ and his finished work.

What masses of young people from the schools crowded the meetings during the holidays! And so great has been the attraction of the singing of the one and the eloquence of the other, that hundreds of young persons, especially of the higher classes, who were formerly accustomed to go to the theatre, opera, and pantomime, gave them up deliberately, and from choice and the force of conviction, attended the Gospel and prayer-meetings. Men who can draw away our educated children by the hundred, in this city that boasts of its education, from these haunts of amusement, to hear of Christ in preaching and song, and embrace him as their Saviour, and cling to them as their friends, have that spiritual education which ennobles the character, implants delicate feelings, generous sentiments, tender emotions, and gracious affections, which the young very quickly discover and reciprocate.

But we have no doubt that a very great part of Mr. Moody's superiority over most ministers as a preacher of the Gospel arises from his superior knowledge and grasp of the Holy Scriptures.

Messrs. Moody and Sankey's principle for Gospel work is the recognition of the divine unity of the one body of Christ; and accordingly, wherever they go, they say, in effect, "A truce to all sectarianism, that the Lord alone may be exalted. Let all denominations for the time being be obliterated and forgotten, and let us bring our united Christian effort to bear upon the one great

work of saving perishing souls." It is a charming sight to look back over the past eight weeks, and think of men who, it appeared, were for all time to come in religious antagonism because of their controversial differences on the Union question, sitting side by side on the same platform, lovingly co-operating with those American brethren and with one another, for the conversion of souls. Old things seemed to have passed away, and all things had become new, and all rejoiced together in the blessing which has been so richly vouchsafed by the God of all grace.

There has been such a commingling of ministers and Christians of all the churches—sectarian thoughts and feelings being buried—as has never been witnessed in this city since the first breaking-up of the Church of Scotland, more than one hundred and forty years ago. What all the ministers and people of Scotland were unable to achieve—a union of Christians on a doctrinal basis—God has effected, as it were, at once on the basis of the inner life, by the singing of a few simple hymns and the simple preaching of the Gospel; for as the unity of the nation was secured by the one purpose to make David king over all Israel: "All these men of war that could keep rank came with a perfect heart to Hebron, to make David king over all Israel; and all the rest also of Israel were of one heart to make David king" (1 Chron. xii., 38); so the one purpose to have the Lord Jesus exalted and made supreme, and his glory in the triumph of his Gospel and the salvation of sinners made manifest, has united the ministers and Christian people of every name in the metropolis of Scotland: "and there was great joy in that city" (Acts viii., 8). "Be it known unto you all, and to

all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him" (Acts iv., 10) hath been "shed forth this which ye now see and hear" (Acts ii., 33). "This is the Lord's doing; it is marvelous in our eyes. THIS IS THE DAY WHICH THE LORD HATH MADE. We will be glad and rejoice in it" (Psa. viii., 23, 24).

Mr. Moody is overpoweringly in earnest, and he brings in the direct, decided methods of an energetic man of business to his addresses, in conducting meetings, and his dealing with souls; and, as a preacher generally stamps his own image upon his converts, we may hope to see a brood of decided Christian witnesses and testifiers arising out of this time of awakening, that will let it be known, that the glory of the Lord Jesus is the uppermost purpose in their hearts.

This witness-bearing has already begun in colleges and schools, in families and work-rooms, in drawing-rooms and kitchens. There are discussions going on everywhere regarding both the men and the movement. In ladies' schools there are young converts testifying for Jesus, and boldly confessing him as their Saviour; evening parties, through the influence of the young believers in the household, are being converted into Christian assemblies, to talk over the preaching of Mr. Moody, and to sing in concerted worship the hymns and solos, which have been introduced by the inimitable singing of Mr. Sankey.

These two quiet and humble Americans have all but turned society in Edinburgh upside down, and, by the grace of God, have given its citizens the merriest Christmas and the happiest New Year's that they have ever

enjoyed, by gathering them around the Lord Jesus. It seems as if a voice from heaven had been heard saying, "O clap your hands, all ye people; shout unto God with the voice of triumph. God is gone up with a shout, the Lord with the sound of a trumpet. Sing praises to God, sing praises: sing praises unto our King, sing praises. Sing ye praises with understanding" (Psa. xlvii., 1, 5–7).

WHAT GOOD HAVE MESSRS. MOODY AND SANKEY DONE IN EDINBURGH?

This is a question which, in its inward aspect, can be answered only by Him who knows the hearts of men; but that which is visible and apparent can be set down in writing.

For one thing, Mr. Moody has given the Bible its due place of prominence, and has made it to be looked upon as the most interesting book in the world. This is honoring the Holy Ghost more than all the prayers for his outpouring that have been offered; for it is getting into the mind of God as the Psalmist got, when he said, "Thou hast magnified thy *word* above all thy name." His addresses on such themes as "How to study the Holy Scriptures," and "The Scriptures can not be broken;" his own Bible lectures, which were so full of Scripture, and helpful to hundreds of Christians; his constant reference to the Bible, and quotation from it in his preaching; his moving about among the anxious with the open Bible in his hands, that he might get them to rest their souls on the "true sayings of God;" and his earnest exhortations to young Christians to read the Word, and to older and well-taught Christians to get up

"Bible readings," and invite young Christians to come to them, that they might be made acquainted with the mind of Christ, all showed how much in earnest he is to give due prominence to the Holy Scriptures.

Mr. Moody has also given us a thorough specimen of good Gospel preaching, both as to matter and manner of communication. It is not a mixture of law and Gospel: his Gospel is "the Gospel of the grace of God," "without the works of the law," "the Gospel of God" coming in righteously and saving the lost, not by a mere judicial manipulation and theoretically, but by grace, power, and life coming in when men were dead, so that we have not only sins blotted out by the blood of Christ, but deliverance from sin in the nature by death and resurrection, and life beyond death, so that a risen Christ is before us, and we in him, when it is said, "There is, therefore, now no condemnation to them which are in Christ Jesus." There is "justification of *life*" in his preaching immediately that we are "justified *by his blood*."

He has also distinguished with much decision and precision between the Adam-nature and the new creation in Christ, and made it as clear as noonday that salvation is not the mere setting right of man's existing faculties, but the impartation of new life in Christ, a new nature, a new creation, so that there exist two utterly opposed natures in the one responsible Christian man, and that "these are contrary the one to the other;" and the knowledge of this gives young Christians immense relief, and a solid foundation for holiness at the very commencement of their Christian course. New creation in Christ —not the mending of the old creation—is Mr. Moody's essential idea of Christianity.

This also leads to the Pauline theory of holiness, as preached by him. He has imbibed very fully the theology of the Epistle to the Romans on this point, and insisted with much earnestness that Scripture teaches that Christians are not under the law in any form, and that this is essential to holiness: "For sin shall not have dominion over you; for ye are not under law, but under grace" (Rom. vi., 14); "But now we are delivered from the law, that we should serve in newness of spirit" (Rom. vii.). His doctrine is that the law never made a bad man good or a good man better, and that we are under grace for sanctification as well as for justification; and yet the righteousness of the law is fulfilled in us who walk not after the flesh (that is, under law) "but after the Spirit" (Rom. viii., 4). His clearness in distinguishing between law and grace has been the lever of life to many souls.

Our American brethren have also been of great use in showing us what may be accomplished in the conversion of souls, if the heart is only fully set upon it, and there is a determination to have it. They came to us with that distinct aim and object in view, and the Lord gave them the desires of their hearts; and as the result, hundreds of souls have professed salvation. They gave themselves to "this one thing," and they stuck to it, brushing aside all other things. Even the conventional courtesies of life were made short work of by Mr. Moody, if he spied an anxious soul likely to escape. His friends might introduce some notable stranger at the close of a meeting, and feel rather annoyed that, instead of conversing with him or her, he darted off in a moment to awakened souls; but he made that his work, and every thing else had to

be subordinate to it. "This one thing I do," seems to be his life-motto; and in sticking to this all-absorbing object, he has read us a noble lesson of holy resoluteness and decision. If we who are ministers have similar faith and expectancy, and work like our American friends for the conversion of souls, the conversion of souls we shall have. Our Lord said to those who were to be the first preachers of his Gospel, "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John xv., 16); and when they were endued with the Holy Ghost and with power, they did "bring forth fruit" in the conversion of souls (Acts ii., 41; iv., 4); and their fruit remained (Acts ii., 42), and has done so, in the millions of souls saved in all ages down to the present day.

Our friends have been the means of rescuing hundreds of souls in this city from impending and everlasting damnation. Their labors have been especially fruitful in the conversion of young women and girls, who in course of time will be in the important position of wives and mothers; and if the thousand of them that appeared at the young converts' meeting, to receive Mr. Moody's farewell address, should all hold out, it will be an unspeakable blessing that has been conferred by God on this community through their instrumentality.*

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* The foregoing account is abridged from the very full statements that have appeared in the British journals.

II.

DUNDEE.

DUNDEE, the sea-port town of Forfarshire, Scotland, has been in the past the arena of fierce battles, and of exciting conflict between ecclesiastical usurpation and Christian liberty. Its zeal for the Protestant faith at the time of the Reformation won for it the name, "the second Geneva." In 1645 it was besieged and stormed by Montrose, who at first joined the Covenanters, and afterward became a Royalist, and espoused the cause of Charles I. In 1651 it was taken by General Monk, and a sixth part of its inhabitants were massacred.

On the 21st of January, 1874, a small band of Christian soldiers peacefully entered the city, bearing only the weapons of truth and righteousness. They come to save and not to destroy. Their mission, if not to reform the reformers, is to sound the Gospel trumpet in clear and stirring notes along their ranks, to arouse the lukewarm, and advance the columns with new faith and enthusiasm against the common foe. Their first efforts are successful. A call to a united prayer-meeting brings together a vast crowd at the Steeple Church; and supplication, song, and earnest appeals announce the opening of the spiritual work. On the following day Mr. Moody presided at a noonday prayer-meeting in Free St. Andrew's Church: this meeting was continued from day to day. The children, too, were gathered for instruction; and the regular

Sabbath services were held, with the usual blessed results. On February 6th an all-day meeting was held; and at the young converts' meeting about four hundred were present to express their faith in Jesus.

The following delightful account of the revival is given by the Rev. Mr. Sharp, of Dundee:

"I am glad to say the amount of blessing that has fallen upon Edinburgh seems to be imparted to Dundee. From the very first, all the meetings have been very largely attended, and the whole town seems to be moved. It would take up too much of your space to give even an outline of the glorious results arising out of the visit to this town of these two honored servants of God. Hundreds of anxious souls wait every night to be spoken with, as well as many at the close of the midday meetings. Day after day the interest has been increasing. He would be a bold man who would dare to dispute the good that many have received. We have had personal experience, day after day and night after night, of hearing from the lips of persons themselves who have professed to have found peace to their own souls in believing in Jesus as their Saviour since these meetings began. I do not believe the people of Dundee had ever witnessed such a sight as was seen here last Sunday.

"Mr. Moody gave an address to workers in the Kinnard Hall in the morning. The admission was by ticket: the place was filled. He also preached in other places through the day. But what I refer to principally is the evening services—a meeting at half-past five, and another at half-past seven in the Kinnard Hall, which holds about two thousand. No one can form the least idea of the scene in Bank Street, where the hall is situated.

Even after the hall was filled, the street was crowded from end to end with the throng eager to gain access; but it could not, for want of room. Many were awakened by the impressive addresses of Mr. Moody, as well as the beautiful hymns sung by Mr. Sankey. His melodious voice, giving such charm to the soul-stirring words, produced a most powerful effect upon the large audience. Hundreds remained to be spoken with, and many gave evidence of having received much blessing.

"I have no time to enter into the full particulars; but allow me first to say that the whole of the meetings are largely attended, both by males and females, by young and old; and what is so pleasing, a most harmonious feeling appears to pervade the whole town among all classes and denominations—ministers and people all rejoice together.

"Mr. Moody's address at the Bible-meeting yesterday seemed to make a deep impression on all present. His subject had reference principally to searching and studying the Word of God, and the good to be derived to our own souls by so doing. The large audience had assembled in Dr. Wilson's church—which was crammed; and many could not get in at three in the afternoon. All present looked as if they could have listened another hour to such profitable instruction and glorious truths as fell from the lips of the speaker. Even the very youngest in the meeting listened with most intense interest.

"God seems to be working powerfully in Dundee, through the instrumentality of these two God-honored servants of his. What to myself is very encouraging is the absence of opposition, which is so common, and which is so often raised by the wicked one.

"No one can fail to see the happy and cordial feeling over the town. All seem to be pleased with each other, and no one who has the least drop of the milk of human kindness could fail to be delighted to see the friendly smile of each and all as they greet one another in the street, and as they leave the meetings; and more especially is it soul-cheering to see how the young children, along with their parents, enjoy the meetings. And oh, what a glorious sight to see and to hear parents and children now singing together with one heart and one voice, 'I am so glad Jesus loves me!' I pray God they may be enabled to hold on and hold out to the end. Yes, to hold the fort and wave the answer back to heaven, 'By thy grace, we will.'

"Having attended many of these meetings in Edinburgh, for weeks together, as well as many of the meetings here in Dundee, from all I have seen and know from personal experience, I am satisfied God has been working mightily with them here, and the power of the Spirit of God has been felt in the conversion of many souls."

In the following June, Messrs. Moody and Sankey made a second visit to Dundee, when the enthusiasm far exceeded that at the previous visit.

On Tuesday evening, June 10th, two churches were thrown open, but so great were the crowds seeking admission that it was found necessary to adjourn to the Barrack Park, where an immense number of persons of all classes speedily assembled. The sight of so many persons hurrying along the streets from the churches to the park had the effect of arousing the curiosity of many more, who also hastened to the meeting. It was pleasing to see so many in their working clothes, mechanics and

others; women carrying their children in their arms—in short, many from the humblest ranks of life; and Mr. Moody preached with his usual pathos and force. At the close of the service, meetings for inquirers were held.

On the following Wednesday, Thursday, and Friday nights, open-air meetings were held in the same place. On each successive night the interest and solemnity seemed to grow more intense. The attendance was very large, the numbers being variously estimated at from ten to sixteen thousand souls. Nothing could surpass the decorum of the vast assemblage. There was no sensationalism in the service, and no undue excitement in the audience. One striking feature in the gathering was the unusually large proportion of men—shrewd, hard-headed, strong-minded men—a class not to be put off their feet by any mere sensationalism. And yet we saw the eyes of hundreds of these horny-handed sons of toil suffused with tears under the Word of God, which was preached with unaffected simplicity. One result of these open-air services has been, that a greatly increased number of men have come forward, asking the question, "What must we do to be saved?"

At Mr. Moody's suggestion, special evangelistic services for men were carried on nightly for the next fortnight. A large staff of male Christian workers assisted in this special effort.

DUNDEE AFTER MESSRS. MOODY AND SANKEY LEFT.

"On Messrs. Moody and Sankey leaving Dundee, evangelistic services were held in various churches, with many tokens of blessing. The number of inquirers was very considerable. Many cases were characterized by deep

conviction of sin, and there were several remarkable conversions. Of the many hundreds, doubtless some were only slightly impressed, while others are bearing about their trouble to this day. For, whatever may be the explanation, there are always some who very gradually arrive at settled trust and peace in Christ. As the result of the awakening, there have been large additions to the membership of the churches—in some congregations as many as one hundred and upward. Great care has been taken in watching over the young Christians, *and we do not know of any who have gone back.*

"On the occasion of the second visit of the evangelists to Dundee, in June, when great open-air meetings were held in the Barrack Park, Mr. Moody organized and set agoing special means and efforts for reaching young men. With the aid of a large staff of earnest Christian men, who volunteered their services at the call of Mr. Moody, the Young Men's Association carried out the scheme with energy and success. In the course of two weeks, upward of one hundred and thirty young men were individually conversed with, almost the whole of whom ultimately professed faith in Christ. The work has been carried on throughout the year by the Association, as well as by the direct instrumentality of the churches, with much prayer and pains, and many have been added to the Lord. In the *Post* and *Telegraph* offices alone there are some twenty young men and lads who have come over to the Lord's side, and are zealous in his service. As Andrew found his brother Simon, and brought him to Jesus, so in many a pleasing instance, brothers have been bringing brothers, and young men have been bringing their companions, to the Saviour. The seal of God's

blessing has been clearly stamped on the efforts of the Christian young men. And although, to the eye of an observer looking only on the surface, nothing may be apparent save the ordinary ripple of Christian work, to those who look more closely, a powerful under-current of spiritual influence is plainly seen to be at work among the youth of our town. In many quarters the tide is fairly turned, and is setting in steadily in the right direction; and we expect still greater and better things.

"In regard to the work among the children, we have never before seen so much precious fruit in the same space of time. All the year round there has been great joy in many a family, and in many a Sabbath-school. Nor has this joy proved to be evanescent or fruitless. To this fact parents and teachers bear decided testimony. Running parallel with the work of the Holy Ghost, there has been a remarkable dispensation of Providence in the removal of many little ones to the spirit-world. Beautiful and instructive in many instances have been the last solemn scenes of life. To the clear eye of a child's faith there is almost no darkness in the valley. To the ear of the little Christian, quick to catch voices from above, the solemn sound of Jordan's waters has no terrors. With marvelous wisdom and force, these dying children gave forth their testimony to Jesus and his grace.

"While the immediate results of the work are exceedingly precious, the value of its full outcome can scarcely be overestimated: believers are refreshed and lifted higher—Christian workers of every class having renewed their strength, and are filled with fresh hope and zeal. The whole body of the living Church has made an advance; her forces are increased, her methods are im-

proved. So mighty an impulse can not fail of great and lasting results. But there remains much land to be possessed, and from the recent movement there comes to us a loud and stirring call to go forward. Thanking God for the past, and taking courage, we look into the future with heart of good cheer; for we feel assured, "'Tis better on before!"

III.

GLASGOW.

"And I saw.....another book was opened, which is the book of life." —*Revelation* xx., 12.

How many new names are about to be recorded in the Book of Life! Is there joy among the angels of God over one sinner that repenteth? What waves of intense delight are soon to roll over the celestial hosts! How many now walking upon the banks of the beautiful Clyde will soon be found upon the banks of the river of salvation, and, drinking of its waters, shall live forever!

On the Lord's day, February 8th, 1874, the evangelists, at nine o'clock, in the City Hall, surrounded by three thousand Sabbath-school teachers, commenced the Lord's work. He who, seventeen years ago, in the first ardor of his desire to serve Jesus, applied for a Sabbath-school class in a mission school in Chicago, and had to go into the streets, among the poor and wretched, to gather one, is now greeted by three thousand Sabbath-school teachers, who are thrilled by his presence, and who seek through him God's richest blessings. He stands before them as humble as when, for the first time, he opened his Bible to teach the ragged and ignorant children around him about Jesus and the cross. They salute him on his triumphal march through the cities of the British realms, with the shout, "Give God the praise!"

Among the warm friends and cordial supporters of

Messrs. Moody and Sankey, and one who, by his accurate and vivid reports and delineations of their work, has served to greatly increase it, is the Rev. Dr. Andrew A. Bonar.

We can not do better than to give his letters, abridged, describing the development and progress of the work in Glasgow:

FIRST LETTER.

"DEAR BRETHREN,—You wish to know something of the work of God in this city. The rumor of what God was working elsewhere, especially as the cloud of blessing seemed to come nearer us, had prepared the way for our American brethren's visit; indeed, there were cases where persons were awakened to conversion by the single rumor of others being so blessed. Let me give you notes of what has been passing here during these few days, with all the freedom of one writing to a friend.

"Messrs. Moody and Sankey began their labors in Glasgow on Sabbath morning, the 8th. At nine o'clock, in the City Hall, a most stirring meeting of Sabbath-school teachers, numbering about three thousand, was held. Mr. Moody took this way of engaging the prayer and sympathy of three thousand workers for Christ in the beginning of his labors. Some of the ministers were in a certain way witnesses of the effect produced, teacher after teacher coming into church just as the bells ceased, with happy, thoughtful, solemn faces. The evening's teaching could not fail to feel the influence of that morning. Half-past six was the hour for the evening evangelistic services, but more than an hour before the time

the City Hall was crowded in every corner, and the immense multitude outside were drafted off to the three nearest churches, which were soon filled. Mr. Moody's subject was 'The Gospel' (referring to 1 Cor. xv., 1–4), illustrated and enforced in his usual style, downright, earnest, and powerful. Mr. Sankey's singing at both meetings began at once to be felt as indeed 'the Gospel' preached by singing, impressive and melting, as well as most attractive. Is it another of the Lord's many new ways, in these last days, of graciously compelling men to come in, like the Grecian mother's agony of desire expressing itself in the song that lured her wayward child back from the precipice to safety?

"The daily prayer-meeting at twelve o'clock was begun on the Monday following—held in the United Presbyterian Church, Wellington Street, which accommodates fifteen hundred persons. Mr. Moody, after the many requests for prayer had been taken up, started with the passage in 2 Chron. xx., which records Jehoshaphat's prayer, especially dwelling on verse 12: 'Our eyes are upon Thee, for we know not what to do.' The church was full. Mr. Sankey's singing is aided by a voluntary choir of male and female voices, every one of the number throwing heart into this work as a means of winning souls; and altogether there is a liveliness as well as a solemnity in the crowded meeting such as has seldom been witnessed. Christians and ministers of all denominations, from the country as well as town, come to this meeting; it is a meeting that sends us back to apostolic days, when the multitude were of one heart and of one soul' (Acts iv., 32), praying 'with one accord' for the power of the Holy Ghost in the city. 'It is not

preaching that Scotland needs,' said one brother; 'it is prayer and power.' Our brethren reckon this hour of prayer to be the most important of all the meetings, since it is here that believers are to be filled with the Spirit to overflowing, and then go forth to the unsaved.

"As I do not promise to write to you chronologically, let me give one sample of our meetings. On Wednesday the chairman read Luke v., 17–31, with many racy remarks and pointed appeals; and when the meeting was thrown open, five or six persons in turn spoke briefly. A minister told the anecdote of a Highland chieftain, who used to say that it was not right to ask 'blessing' merely; God wished us to ask 'showers of blessing' (Ezek. xxxiv., 26). A friend from Edinburgh stated that there was no symptom of decline—every day the prayer-meeting in the Assembly Hall thronged, and every evening some cases of blessing at the evangelistic meetings. He told also of drops falling in a district in Dumfriesshire. One of the ministers of the city drew attention to our Lord's conversations with souls, urging on all this means of laboring for the Lord, and stating his conviction that hundreds of souls were ready to speak their minds to any who would approach them. Prayer was offered, and part of the hymn, 'Jesus the Water of Life will give freely, freely, freely,' was sung. A minister from Edinburgh confirmed by some further facts what had been stated in regard to the blessing there.

"In all the meetings it is quite common to see tears trickling down the faces of men when 'Jesus of Nazareth passeth by' is sung. A young woman was awakened on Sabbath morning by the hymn sung by Mr. Sankey, 'I am so glad that Jesus loves me.'

"Perhaps I should mention here that one of your London ministers was present on Thursday, and candidly said to the meeting that he had come the day before full of prejudice against these gatherings; but that all his prejudice was gone. He urged upon all present (referring to Mr. Moody's subject that morning—2 Kings iv., 1–6) to come, bringing not only empty vessels, but vessels large and deep.

"Thursday evening's meeting was in the City Hall, and consisted wholly of men, invited by ticket. The very look of the meeting was solemnizing, such a sea of faces, every face looking at the speaker with fixed and intense earnestness. 'Except a man be born again' was the subject. There had been much prayer offered in prospect of this gathering of men, and it was answered. Mr. Moody was enabled to speak in marvelous power, and the Spirit assuredly was working, so that from time to time the whole mass of souls seemed moved, and bent down under the truth. The hymns sung, too, appeared to have a wonderful power on that audience of men. When at the close those were invited to remain longer who were on the Lord's side or wished to be, above a thousand kept their places; and when, after four brief prayers had been offered in succession, they were let go, a large number of anxious souls remained. Many of these last were very deeply concerned. In short, it was one of those meetings that can never be forgotten. 'The power of the Lord was present to heal.'

"Surely the Lord is gathering in his elect in haste before the great and notable day of the Lord. And as in the days of the forerunner, he made men willing to go out in thronging multitudes to the desert, seeking out

the preacher, the preacher not needing to seek out them, so it is now. 'The kingdom of God is preached, and every man presseth into it.' Applications for visits of our two brethren come in from all the region round."

SECOND LETTER.

"Perhaps we in Glasgow are at that stage of the movement described in Acts ii., 47, 'Having favor with all the people; and the Lord added to the church daily such as should be saved.'

"At the daily prayer-meeting on Friday, 13th, thanks were given for the most interesting meeting of four thousand men in the City Hall on the preceding evening. Mr. Moody's helpful word that day was in regard to the three classes of believers we meet with everywhere: those who have got to the length of John iii., 15; another class, who knew by experience John iv., 14—they have the living water springing up in them; and a third, and best, who answer to the description in John vii., 38, 39—true believers, and pouring out on others 'rivers of living water.'

"The evening meetings were held again in the two Barony churches, Established and Free, and many anxious remained behind to converse.

"On Saturday the meeting (as usual on that day) was specially for children—a lively and impressive meeting. The church was filled with young people, and there have been decided conversions in connection with these gatherings for the young. At the same hour the usual prayer-meeting was carried on in Ewing Place Chapel, close by, and the place was filled.

"On Sabbath morning there was another gathering of

Sabbath-school teachers, at nine o'clock. These were not the same company as last week, but from another part of the city. The City Hall was the place, but it could not contain all who sought admission. The address by Mr. Moody, on Matt. xx., 1–15, made the privilege of working for the Lord appear so honorable and so pleasant—especially when he called on the laborers among us to leave the householder to give whatsoever he might think right, and not 'bargain for a penny a day'—that many felt truly humbled, and all were fired with new desire to win souls, a work and privilege which angels almost envy us. On coming out, it was interesting to notice that a row of outside listeners had stationed themselves close to the building, eager to catch at least the songs of praise.

"None of the evangelistic services are held at the usual hours of church service, but much prayer went up for these meetings from many congregations throughout the day.

"At five o'clock the City Hall was filled with *females* only; and so deep was the impression that about a hundred inquirers remained to be conversed with, some of whom were led into light and liberty.

"At eight o'clock, there was a vast assembly of *men* only, in the City Hall. They were packed into every corner; and outside were nearly as many, in vain seeking entrance. It was, like Thursday evening, a memorable time. Mr. Moody's subject was 'Whosoever'—salvation absolutely free, all gift; nothing between a sinner and eternal life but his unbroken will. The mass of men listened with intense interest; now and then you could see a tear, or the head bent in deep emotion. When Mr.

Mr. Sankey sung the hymn, 'I am coming to the Cross,' nothing could exceed the rapt, silent attention. When he came to the verse,

> 'In the promises I trust,
> Now I feel the blood applied:
> I am prostrate in the dust;
> I with Christ am crucified,'

not a head in the vast multitude moved, every face expressed deep feeling. This verse was repeated amidst still deeper silence and emotion. At the close, when an invitation was given to remain twenty minutes simply for prayer, more than a thousand remained, and thereafter a large number waited for conversation, though the hour was late.

"In the daily prayer-meeting, one of our brethren undertakes to arrange beforehand the requests for prayer—an important service, for they mount up from one hundred and fifty to two hundred every day.

"The evening of Monday had been appointed as a time when all inquirers awakened during last week should meet for counsel and conversation with Mr. Moody and Mr. Sankey, assisted by Christian workers. Above two hundred came, and of these a hundred were men, all willing, as far as they could, to tell 'what's the trouble?' It was felt by all who took part to be a time of singular solemnity—reapers gathering up sheaves for the Lord's garner. This was, indeed, an encouraging result of one week's prayer, preaching, and singing.

"I do not attempt to give an account of every meeting from day to day, though there has been no day without its incidents worth preserving. There is over the city a breathing of the quickening Spirit. Christian

workers find it easy to approach men on the matter of salvation.

"Mr. Moody began his Bible-readings in the Free College Church (Dr. Buchanan's). That day Dr. Fairbairn, Principal of the Free College, presided. Many ministers of all denominations were present. Mr. Moody's subject was, 'The Blood of Atonement,' 'the scarlet line that binds together every leaf of the Bible.' The audiences that crowded the church were usually of a more educated and fashionable kind than attended in the evenings; and they heard a most clear, powerful, decided statement of saving truth, illustrated by many touching incidents; and well worth remembering was the preacher's testimony that wherever he had been, in any part of the world, he had found that those ministers who preached the blood, were the men who were winners of souls. We called to mind, as he said this, the counsel of a much-blessed Methodist to those around him, 'Live in the sacrifice! Live in the sacrifice!' These afternoon Bible-readings are thronged, and this is itself an important fact; for attention to the Word of God, and the true sense of it, was the prominent characteristic of revival in the days of Nehemiah (chap. viii., 1–8, and ix., 3). Indeed, it is a question how far any revival is likely to yield much permanent fruit where a real hunger for the Word does not characterize it. In Josh. i., 8, and Psa. i., 2, 3, constant meditation on the Lord's law are enjoined as the grand secrets of spiritual freshness and growth.

"At nine o'clock the Christian young men of the city met in Ewing Place Chapel, to consult with Mr. Moody as to what they might do to forward the Lord's work. Mr. Sankey gave tone to the meeting, singing,

'Oh, what are you going to do, brother?
Say, what are you going to do?
You have thought of some useful labor,' etc.

"When Mr. Moody had made some suggestions and got many of those present to tell their own views, he asked if as many as agreed to enter on such a plan as had been suggested would rise to their feet. The whole number (there must have been seven hundred present) at once rose; and already these young men have begun to meet every night, between nine and ten, to stimulate each other to watch for souls, and to lay hold on other young men. The hour is fixed thus late, in order that there may be no interference with other meetings, and in order to give opportunity to those who are kept late by business. What a field Glasgow presents may be inferred from the fact, that the young men of the city between the ages of fifteen and twenty-five number seventy thousand."

THIRD LETTER.

"We pass on to the Sabbath morning meeting in the City Hall. It was one of Christian workers, three thousand of whom filled the place. Mr. Moody spoke on Isaiah vi., 8, 'Send me.' At five o'clock the hall was filled with females only, and at eight with men only. As other neighboring churches were open at the same time for the overflow, at least ten thousand persons that night heard the Gospel in a special manner. From half-past six onward there was an important gathering from all the meetings in the old College Church, of all who were anxious, and above two hundred souls were there in the course of the evening. It was a busy scene, the

workers dealing with individuals, or occasionally in little groups. It was the business of heaven that was carried on. The wares of God's market were exhibited and pressed on the acceptance of sinners, without money and without price. I could not help going back to the memories of other days, for in this old College Church, in Whitefield's time, there ministered one whose whole heart was in revival work. This was Dr. John Gillies, who not only laboriously compiled the 'Historical Collections,' one relating to remarkable periods of the success of the Gospel, but used also to send forth a short weekly paper—a rare thing in these days—giving information about the work of God in America, Holland, Germany, as well as at home. What a joyful sight would Sabbath-night's meeting of inquirers have been to him, gathered on the spot where he so often, and so pathetically, called on his people to cry for the outpouring of the Holy Spirit on Glasgow and Scotland! He prefaced his first 'Exhortation to the Hearers in the College Kirk' by such burning words as these, 'Such multitudes of my own kin, my brothers and my sisters, going to hell, never to get out again! Break, break, hard heart! You who read these lines, think not my words strange, but weep with me, if you are men, and not stones. O Thou who didst weep over Jerusalem, Thou alone canst give us comfort in this overwhelming calamity! Heavenly Father, for thy Son's sake, be pleased to stir up many diligently to preach the Kingdom, when such multitudes of souls are in danger of perishing!' This was in 1751. Who can tell but that that man of God may, even at this hour, have been made glad by hearing the tidings told, 'in the presence of the angels of God,' that many sinners

are repenting in Glasgow, and that there have been many who looked to Calvary, from the spot where he used so to yearn over souls?

"*Wednesday, February 25th.*—Yesterday's noon meeting was full of interest. Dr. Cairns, from Berwick, presided. He read Isa. xii. previous to telling us some of the 'excellent things' which the Lord has been doing in Berwick. After 'declaring his doings,' he earnestly and lovingly urged all ministers and believers to use this present tide-time, by going to individuals, and not waiting till they came to ask. Mr. Moody afterward took up this remark, enforcing it, and pressing it on all who would win souls; for when the Son of Man came to 'save,' he first of all went to '*seek*' the lost. The City Hall evening meeting had been specially kept for friends, from places situated on the railway, who had intimated their desire to come, but there were fully as many present from the city. The most memorable meeting that evening was that of the young men in Ewing Place Chapel at nine o'clock. A deputation of four young men from Edinburgh began the evening's work, each in turn speaking with persuasive earnestness. Then Dr. Cairns, with freshness and fervor, as if he had returned to the days of his youth, addressed them, and was followed by Rev. J. H. Wilson, from Edinburgh, who brought them to the point, 'Why not to-night?' When Mr. Moody came in, he saw the impression resting on the meeting, and proposed that at once, on the spot, opportunity should be given of dealing with all who desired to take Christ as theirs. The three front seats of the church were cleared, and an invitation given to those young men present, who professed to have this desire, to

come forward. The seats were immediately filled, and when three other seats had been cleared as before, another stream of young men poured in. Some one present counted in all one hundred and one, and there were others who felt as those who came forward, though they kept their seats. During prayer intense emotion was manifested by many, and an awful solemnity was felt to pervade the place. It was a night not to be forgotten. Christian friends remained conversing with the anxious till about twelve o'clock. And next night the chapel was filled with nine hundred or one thousand young men, who were again addressed by the deputation from Edinburgh and others. When Mr. Sankey had sung 'Almost Persuaded,' Mr. Moody asked all to retire, except those who wished to converse about their souls' salvation. There must have been not fewer than one hundred and forty who remained, and Christian workers were occupied with them till near twelve o'clock. It was a glorious harvest-field.

"*Thursday, February 26th.*—To-day's noon meeting was lively and warm. After singing and presenting to the Lord in silent and public prayer the numerous requests, Matt. vii., 7–11, was read, in connection with which Mr. Moody detailed several most interesting answers to prayer he had just heard of in letters from America. One of the cases was the following: He had once, after most urgent solicitation, preached in a small church on the prairies, where one Christian woman continued praying day and night for the pleasure-loving young people, whose only enjoyment seemed to be the song and the dance. A letter received that morning brought the cheering tidings that in that same spot thirty-two young

men were now on the Lord's side, and working for him. Mr. Keay, of Free Trinity Church, spoke of last night as the most fruitful in his ministry. He had been detained in his vestry for five hours, partly conversing with inquirers, and partly hearing the story of deliverance given to awakened ones. Dr. Buchanan, Free College Church, read a letter from all the evangelical ministers of Kirkwall, and thirty elders, inviting our beloved and honored American brethren to come and help them. He then asked all to unite in prayer for these brethren in the Orkney Isles.

"On the memorable Tuesday night of the young men's meeting, a youth from Ireland was led, on his way to the theatre, to turn aside into Ewing Place Chapel, and it became his birthplace for eternity. He had come to town with a full purpose of finding out its gayeties and pleasures, and of returning home to tell his companions what he had enjoyed. That night he was 'apprehended' by the Holy Spirit, under the solemn, stirring appeals of the deputation from Edinburgh. When opportunity to come forward for special prayer was given to all who would fain be decided for the Lord, he pressed forward at once; all the time that prayer was offered by various pleaders, his one cry from the heart was, 'Lord, have mercy on me, a sinner!' He saw and understood the way of salvation, but one difficulty remained, viz., 'What would he feel or do on the morrow?' This difficulty, however, was removed by the remark of one with whom he conversed, who said, 'Surely, if you trust Jesus to *save* you, you may trust him to *keep* you ever after.' He returned to his room that night only to tell his astonished friend that now he was a new crea-

ture. Every thought about theatre, opera, amusement, had given place to the one absorbing thought of salvation, and a Saviour found!"

FOURTH LETTER.

"'There is something far better than gold. God thinks so little of gold that in the New Jerusalem it is used for paving the streets.' In one of his Bible-readings Mr. Moody made the above remark, and every Christian man will understand it. The joy of winning souls, and of seeing souls won to Christ, is better joy than the world's best. And the Lord is giving largely of his gladness to his own at this time.

"The 'thanksgivings' at the various meetings are worthy of notice, were it only in the way of reminding our readers that, like frankincense put to the meat-offering (Lev. ii., 2), this grace must be in actual exercise wherever true prayer is going up. 'In every thing by prayer and supplication, with thanksgiving' (Phil. iv., 6), is the divine rule. The leper who has been blessed must return to give glory to God.

"There is a children's meeting held every Saturday; it is crowded. Other persons are not admitted unless they are bringing some children with them. As yet, there is no very general movement among the young, though there are many cases of decided conversion in several of our Sabbath-schools. When Mr. E. P. Hammond was here among us, six years ago, the great blessing came on the young, and only drops fell on the older ones. The Lord is sovereign as to times and ways of working.

"Every night at nine o'clock the young men meet, and the work among them makes steady progress. On

Monday evening Mr. Moody, as usual, came in near the close of the hour, read Rom. x., 10, and made some happy remarks on the importance of 'confessing Christ with the mouth.' Through neglect of this many are left in something like darkness, and have little joy. We ought to speak for Christ; at the same time we must beware of spiritual pride. Heart utterances are what we want, not flowing eloquence. Whenever the devil whispers, 'That was a good address,' you are in danger.

"After a hymn had been sung, an opportunity was given to those recently brought to Christ to tell 'how great things the Lord had done for them, and how he had had compassion on them' (Mark v., 19). The first young man who spoke began by saying, 'I was one of the one hundred and one.' He meant by this expression to refer to the memorable Tuesday night last week, when a breathing of the Holy Spirit passed through the assembly, and one hundred and one young men came to the front seats, asking to be prayed for, and guided into the truth. The speaker added, 'I have been wishing to be saved for many years. When those who were *sure* that they were Christians were asked to stand up, I felt that I could not honestly do so, though I was a member of the church, a Sabbath-school teacher, and was one of the ten who had sent in a request for our warehouse for prayer on our behalf. I kept my seat. Mr. Moody then asked all that were Christians to leave the three front pews. I occupied one of these, and when the others went out I kept my place. Thinking that I had, perhaps, misunderstood him, Mr. Moody kindly said to me, "Are you not a Christian?" I said, "I am not." But that very night I found Christ.'

"A young student next spoke. 'I also was one of the one hundred and one that night. Though taking part in Christian work, I felt my need of what I had not found. That night, at the meeting for conversation, five of the young men in succession spoke to me; and, unknown to the other, quoted to me John v., 24, "Verily, verily I say unto you, He that heareth my word and believeth on him that sent me, *hath* everlasting life." I was at length enabled to apprehend the truth, and I now thank the Lord for saving me, and pray that all here may be brought to Christ.'

"Another spoke: 'I had been seeking Christ a long time. That night, when I was going away without relief, Mr. Moody came up and took me kindly by the hand. He looked at me—I might say he put his two eyes right through mine—and asked me if I would take Christ now. I could not speak, but my heart said, Yes.'

"The above may give some idea of the intensely interesting scene. A dozen more declared what God had done for their souls. Not only on that night, but on some of the after-evenings, a similar scene has been witnessed. Last night, one very intelligent young man told briefly, but very clearly, what his state had been till he was awakened on Sabbath evening last, and how miserable he had been on the following days, not being able to see that salvation was for him. Getting a ray of light, he went home, read John iii., 36, 'He that believeth on the Son hath everlasting life,' and sought on his knees to be led into the truth. 'And,' he added, 'God heard me. I believed then; I believe now; I am a ransomed soul.' And that the Lord is in these meetings who could doubt, who saw, two nights ago, sixty or seventy of these

young men, when the invitation was given, rise up from their seats, as an intimation that they desired to be prayed for, and be led to Christ? Our Scottish youth are not at all demonstrative in regard to their feelings; it is not usual for them to tell out what is passing in their hearts on the subject of their state toward God; and this fact makes the present movement all the more remarkable. Till they have got *faith* they are slow to speak about their *feelings*.

"On Wednesday, at midday, there was a prayer-meeting of fathers for their children, and on Thursday of mothers. To-day a meeting of sisters was held in Ewing Place Chapel, to which so many came that the place was filled. I understand that there was deep solemnity in the meeting, and much impression. Mr. Moody stepped in to speak an encouraging and guiding word; and it may be this meeting of sisters may yet become a mighty power among the young women of Glasgow."

FIFTH LETTER.

"One day thanks were given for a person who had been blessed while the hymn, 'Jesus of Nazareth passeth by,' was being sung; and several other cases were reported, in which the same hymn had been blessed. Last night I met a Christian working-man, who joyfully informed me that 'in the building-yard where he worked this week there had been two boys and three men brought to Christ.' 'I give thanks for six,' was on a paper handed in at the prayer-meeting; while a disciple, who had for many years been pleading for the conversion of near and dear relatives, asked the meeting to join him in thanksgiving for a daughter saved, a nephew, and several nieces.

"A lady asked prayer for her own conversion, stating, 'I have come from Switzerland on purpose to be present at the meetings. I have every reason to believe in the power of prayer, having been cured through prayer, at a small village in Switzerland, after having been dangerously ill for thirteen years. I should be extremely sorry to leave Glasgow without receiving what I came for. I have been well brought up, but am not a Christian.' A case like this reminds us of Acts v., 16: 'Then came a multitude out of the cities round about, bringing their sick folks, and them that were vexed with unclean spirits.'

"And yet more, this other, from a person about twenty miles out of town: 'DEAR SIR,—Would you kindly forward four tickets to admit to the morning meeting on Sabbath first to the City Hall. I have never had the pleasure of being present at any of these precious meetings that have been held in Glasgow, though a constant reader of the reports given; but I will be in Glasgow on Sabbath first, along with three friends. Going in the spirit of anxious inquirers, we pray God that it may be our blessed privilege to come home, having found that Christ is indeed precious to each of us.'

"Another day at noon, four young men, from a mining district in Ayrshire, were found waiting at the close of the meeting to speak to Mr. Moody, if possible. He had gone out; but they sat down in the inquiry room with one of the ministers who was still there. 'Are you all of one mind? are you all in Christ?' was the question put to them. 'Three of us are Christ's, but our friend here (pointing to the fourth) is not.' The minister entered into conversation with the unsaved but anxious

one, and found out his state of mind. He showed him that Christ was offering to be his substitute, and to appear in the presence of God for him, and asked, 'Will you believe in him as he so offers himself to you?' In a moment the lad's countenance changed, and, half springing from his seat, he struck the Bible with his hand, exclaiming, 'I see it all!' The scale had fallen from his eyes, and he, with his three friends, who had been to him like the friends of the palsied man, left the room to return home by the train rejoicing.

"At the Young Men's meeting in Ewing Place Chapel on Tuesday evening, Mr. John Burns, of Castle Wemyss, presided, and gave a most hearty address. He read from and held up the character of Nehemiah. 'We business men in this great city are exposed to many temptations, and are often in great perplexity. Let us, like Nehemiah, "pray to the God of heaven." Speaking from experience, I can testify to the value of prayer in the case of business men. I have great faith in prayer, silent and instant prayer. We have not time during the day, in the midst of business, to go to our knees; but let our hearts go up.' He was followed in a few words by Archdeacon M'Lean. As usual, a large number of the young men waited for inquiry. One of themselves, on Wednesday evening, spoke as follows, and his words were felt by all present: 'I would like to say a word as to the power of prayer. Seven years ago, about a stone's-throw from where we now stand, a young sneering infidel retired to his bed on a Sabbath evening. About three hours after, that same youth rose and cried to God to have mercy on his soul. Some of you may say, "Oh, that's a story made up, and far-fetched." No, it is not.

I was that youth. When I retired to bed, three of my young friends were assembled in another room, wrestling with God for my conversion. I could not sleep. I arose and went in to them, and asked them to pray for my soul. I found the Saviour; and blessed be his name, I have followed him ever since. My companions scoffed, and said that it would soon pass away; but I have been kept. I have tasted all the pleasures of life in other days, but I am here to testify that the love of Jesus is sweeter than all. Young men, do not be deceived; the pleasures and the philosophies of this world pass away. Take Christ, and he will satisfy the longing soul.' Night after night there are not only such addresses, and many inquirers, but also many conversions."

Dr. Bonar's letters, which we regret we can not give in full, describe the work from February 8th, 1874, to March 13th. The tide, which had now risen in its full power, continued to flow on, bearing its blessing to houses and shops, factories and ship-yards, the mansions of the rich and the hovels of the poor, churches and Sunday-schools, institutions of learning and literary circles. The revival was, like the air and the sunlight, enjoyed by all classes. In the streets might be daily seen crowds from the best society, children in their Sunday attire, young men representing the various professions, hardy workmen, with anxious faces, wending their way to the Crystal Palace, or some large church or hall, drawn by curiosity or sympathy, or by the desire to know what they must do to be saved.

The interest in the noon-day meetings, the gatherings of the children, and the meetings for inquirers continued to be fully sustained. Tidings of new converts were

constantly brought to the earnest workers in this wonderful vineyard of the Lord. On Sunday morning, March 15th, three thousand young men assembled in the City Hall to listen to Mr. Moody's lecture on Daniel. At the close of the service Mr. Sankey sung "Daniel's Band," and "Hold the Fort," the vast assemblage joining in the choruses. The clear, strong voices of such a multitude of young men, and the spiritual atmosphere through which the tones resounded, gave to the service a marvelous power.

Sabbath-evening meetings were begun in the eastern district of the city, and during the week four meetings were held for young men in different parts of the city, besides those for ministers, for parents, and for ordinary congregations.

MEETING IN A BUILDING-YARD.

On March 30th Messrs. Moody and Sankey were present at the daily prayer-meeting in the ship-building yard of Alexander Stephen and Sons, Linthouse, Glasgow. There was a large attendance of the working-men, the numbers being variously estimated from fifteen hundred to two thousand, and all the partners of the firm were also present. All listened with eager interest as Mr. Sankey opened the meeting by singing with great pathos the well-known solo, "Jesus of Nazareth passeth by." Thereafter Rev. Robert Howie led the prayers of the meeting, and another solo, singularly appropriate, "The Life-boat," was sung by Mr. Sankey. Mr. Moody then delivered a most solemn and stirring address from the words, "I bring you glad tidings of great joy;" and there seemed to be a deep impression produced. At the

close he expressed the delight he experienced in addressing such an interesting audience, and intimated that arrangements would be made by the Central Evangelistic Committee for sending similar aid from time to time, to those seeking thus to honor the Saviour, and obtain blessings for themselves and others. Mr. Stephen, speaking in the name of both employers and employés, expressed thanks to Messrs. Moody and Sankey for their kindness in thus complying with the request sent to them last week, and exhorted all present to show their gratitude by accepting of Christ. The meeting was brought to a close by Mr. Sankey singing the solo, "Prodigal Child."

A praise-meeting was held in the City Hall, April 5th, and as the prayers and songs of thanksgiving ascended, the heavens seemed to touch the earth. Both worlds appeared to mingle, and become one of inexpressible joy.

A large Church Convention was held April 16th, to survey the doings of the Lord, and seek strength and wisdom for the future. Never was there a revival in which God's hand was more distinctly seen than in this. Ministers and people recognize it to an extent that gives great encouragement for future work. They see that not only the vineyard is the Lord's, but the workmen, the seed, and the rain and sunshine that bring forth the harvests, are all his.

Mr. Moody's views in regard to the Holy Spirit are most valuable, and if adopted by Christians generally would vastly augment the power of the Church. A writer in the *British Evangelist* for March 16th, 1874, says:

"We heard Mr. Moody on Tuesday make several important statements, which showed clearly where his

great power lies. He declared that he believed that it was wrong to be waiting for God to do something in order to our being saved, for God had both given his Son and given his Holy Spirit; Christ had finished the work of making atonement for our sins; and the Holy Ghost had come from heaven after Christ had ascended, and he had remained on earth for these eighteen hundred years, and not gone back to heaven. We heard him say in substance, 'I have no sympathy with those who pray for the Holy Ghost to come, as if he had left this earth and gone back to heaven, and needed to be sent or poured out again from heaven; but I have great sympathy with those who pray that the Holy Spirit who has been given by God once for all, and is consequently always on the earth, and does not need to be prayed down afresh from heaven every time an awakening takes place or souls are converted, should put forth his gracious power in quickening dead souls and in filling believers, so that sinners may be saved, and saints may be wholly consecrated to the Lord's service.'

"The Holy Ghost is just as truly on this earth as Jesus was in the days of his flesh; and as it would have looked very strange to have prayed God to send down Christ from heaven when he was walking among them in person, preaching, teaching, healing the sick, and doing many mighty works; so equally unintelligent would it be now to pray for the Holy Ghost to be sent down from heaven, when we read in God's Word that he has been thus sent, and is in the Church, and is giving such unequivocal tokens of his presence. None of us ever heard Mr. Moody pray for the outpouring of the Holy Ghost, as if he were not here. He prays most fervently

for an ever-present Spirit to work mightily, his whole dependence being in having the Holy Ghost with him, but not to come from heaven, he being now always on earth to glorify Jesus.

"The Holy Ghost was not given when Christ was on earth. This is not theory, but Scripture: 'But this he spake of the Spirit which they that believe on him should receive; for the Holy Ghost was not yet given because that Jesus was not yet glorified' (John vii., 39). He came at Pentecost (Acts ii.); and he is still on the earth (1 Cor. iii., 16). 'What! know ye not that your body is the temple of the Holy Ghost which is in you?' (1 Cor. vi., 19).

"This is a point of vital importance for both saint and sinner, and it is one of Mr. Moody's sources of strength that he knows that the Holy Ghost is in every place before him, and nobody needs to wait for his coming down from heaven, but to use all right and scriptural means to get and keep in connection with his life-giving presence and power. His 'Jachin and Boaz' are a living Christ and a present Spirit. Oh that we all believed as Scripturally in the Holy Ghost, and counted on him being with us; then we should have power also! The Holy Ghost given, and always present, gives constant strength to the saint who leans upon him, and cuts off all excuse from the sinner as if he needed to be waiting for the coming of the Spirit; for the Spirit abiding on the earth is waiting on sinners to bless and save, and that when pressed, as Mr. Moody does it, necessitates immediate decision, and admits of no delay. This great fact that the Holy Ghost is permanently on the earth is the sheet-anchor of the Church, and should be pressed

incessantly that we may have what the Scripture sanctions, 'praying in the Holy Ghost.'

"Pray 'in the Holy Ghost'—which can not be done unless we are 'in the Spirit,' and the Spirit in us: but pray 'according to the Scriptures.' And we can not do so if we are crying, 'Oh that thou wouldst rend the heavens, that thou wouldst come down,' for he is down, and your body is his temple; or if we pray that the windows of heaven may be opened and the Holy Ghost sent down or poured out. What, then, is Scriptural? Only that which acknowledges the abiding presence of the Comforter, according to Christ's word, 'He shall abide with you forever.' Pray that a present Spirit may work every needful work as the lepers, the blind, the halt, and lame prayed a present Jesus in the days when he was on earth, to give healing, and received it.

"Let us be living in conscious communion with Christ, and in loving fellowship with the living God, as those who are breathing every moment the Holy Ghost as our spiritual atmosphere, and let us pray that he would do all for us and others, converted and unconverted, that the Holy Scriptures tells us he has come down from heaven to do. Reject the unbelief that looks upon him as having gone back to heaven, and cherish the faith that recognizes him as here being given to all who believe, and let us go into contact with saints and sinners 'ministering the Spirit' like saints of old (Gal. iii.), as well as ministering the Word; and if we thus 'live in the Spirit' and 'walk in the Spirit,' we shall take hold of people in the strangely mysterious but all-conquering power of the Holy Ghost, and they will feel themselves moved, melted, and won by us, as by the priests of God who come forth from the Holy of Holies."

Would that those precious words might sink deep into the hearts of God's people! Why should we not also associate more intimately the Holy Spirit with spiritual songs? These songs are spiritual, not simply because they express spiritual thoughts and themes, but because the Holy Spirit is, or is ready to be, in the songs, moving with the melody and breathing in the music. In this connection we read with special interest, in the *British Evangelist* for March 30th, 1874, the following account of

MR. SANKEY'S MUSIC AND SINGING.

"No stranger who has ever visited Glasgow has been privileged to sing to such numerous, crowded, and attentive audiences as Mr. Sankey. He has introduced among us a style of music which to a great extent is new in public worship. In Scotland, our service of praise has been hitherto chiefly confined to the use of psalms. In many of our churches hymns have been used to a considerable extent, and gradually this style of music is finding its way among all denominations. Mr. Sankey has given us a clearer understanding of what is meant under the third division of the apostle's classification, viz., spiritual songs. He literally 'sings the Gospel,' just as truly and not less powerfully than his friend Mr. Moody preaches it. This element of solo singing in public worship is quite new to us in Scotland, and has proved to be so effective, so attractive, and has been so much blessed among us, that it is to be hoped that many who are gifted with the power of song may take courage and be induced to follow Mr. Sankey's example, and use this power of song as a new means of bringing the

truths of the Gospel before the masses of our people. The charm and power of Mr. Sankey's singing are its intense earnestness, and the clear, plain, simple enunciation of every word sung. It is manifest to every one that he feels intensely the truth he is singing, and that he is determined that every one shall hear it and feel it also. He comes with a divine message to his audience, and sets himself to make it known to every one and to be realized by all; hence the deep impression produced by his singing. What he sings is nothing new to us, but how he sings is very new indeed. His songs are simple. The subject is the old, old story. The words are plain and pleasant, but nothing extraordinary; often not to be compared to those of our well-known psalms and hymns. The music is generally pretty and pleasant, but little more; a small portion of it has any claim to originality. Much of it is so Scottish and Irish in its construction that to our people, familiar with such music, it is sometimes difficult to realize that what we hear is sacred song. Usually short turns and strains remind us irresistibly of something we know, but can not recall. In some of the melodies the effect is more marked. Who does not feel the sweetness of familiar Irish melody in 'Sweet By-and-by,' and the 'Valley of Blessing,' and the thorough Scottish ring in such songs as 'Hold the Fort,' 'Sweet Hour of Prayer,' 'The Gate ajar,' 'Here am I; send me,' and many others.

"It takes us by surprise to hear Gospel truth wafted in the strains of our national music; but is it not possible that this may be the true, though unexpected, reason why these simple songs have found such a direct and wonderful entrance to the Scottish heart? Mr. Sankey

has a fine, full, soft barytone voice, well trained, and over which he has complete mastery—the organ he uses as a mere accessory, though sometimes its help is not beneficial—for instance, in the song 'I am so glad,' the effect of the compound triple-time is very striking, being quite unknown to us in church music, but the organ, having no accent, can not mark this effect, and the first line is always heard in a monotonous staccato style, which unfortunately our audiences are too ready to follow.

"When Mr. Sankey sings clearly out, so as to drown the organ, it is all right; but when our choirs and congregations are left alone to sing this song, they do so in an undecided common-time, greatly marring its beauty. In the chorus the effect is generally better, for the marked accent of the words helps to keep them right. Mr. Sankey's singing has not the least pretension to be artistic; nothing can be more plain and natural. The music with him is a secondary matter; the words are of the first importance. He sings the words and brings out their full meaning and expression. The music is made subservient, and in time and accent is constantly varied, so as to *fit the words.* What a contrast to what we usually hear in our churches! Our leaders and our choirs do their best to sing the music, but too often treat the words as if they were of little or no consequence. We do not go to church to hear music, but to offer a service of praise. Music is not praise, but only the means by which praise is expressed. To the great shame of our churches, this, the chief end of praise, has been almost entirely overlooked. Let us hope it has been through inadvertence; and let all interested in the praise of the sanctuary learn the lessons which have been taught to

us by our transatlantic brethren — first by the Jubilee Singers, and now by Mr. Sankey—that music is but the handmaid of praise; that it is the duty of our congregations to do their very utmost to perfect themselves in the art of singing, so that they may be able to adorn with new beauty the words they sing, and to bring out their truth with proper expression and full effectiveness and power."

It is our privilege to recognize the agency of the Holy Spirit in every thing that advances the cause of Christ. We may see it in prompting gifted and liberal men to faithfully report the progress of the Lord's work, showing the real elements that underlie it, and their actual results not only to the Christian world, but also to all men who are susceptible to evidence.

Among the numerous sketches of the revival in Glasgow, there appeared one in the *North British Daily Mail* that should be read by every skeptic, formalist, and doubter, with the prayer (if he can be induced to pray), "Lord, open thou mine eyes, that I may see wondrous things out of thy law."

We offer no apology for the length of the paper, as no portion of it should be omitted:

"During the six days beginning with Tuesday of last week, the suburb of Hillhead was nine times flooded with crowds hurrying to the Crystal Palace. This unique glass house is the largest place of public assembly in Scotland, and can seat about four thousand, while a thousand or two more may be crowded into it. Tuesday evening was for the young women. Hundreds appealed in vain for tickets after seven thousand five hundred had been distributed, and hundreds who had them struggled

in vain for admission. The building was crowded up to the fainting point, and the meeting was partly spoiled by its numerical success. On Wednesday the young men who were ticket-holders darkened the Great Western road more than an hour before the time of meeting. All comers were welcome on Thursday, so long as there was any room. In spite of the rain the Palace was filled by seven o'clock, and about one half of the audience seemed to be young men of the middle classes. On Friday the noon prayer-meeting was transferred to the Palace, which was comfortably filled with the better, or better-off, classes. Friday evening's meeting was the most significant of the series. Tickets for it were given only to those who, on applying for them in person, declared that they believed themselves to have been converted since January 1st, and gave their names, addresses, and church connection, which information, we are told, is to be forwarded to their several pastors. It was publicly stated that about three thousand five hundred had received tickets on these conditions. As the Americans did not arrive till six weeks after New Year's, and as the tickets were not exclusively for the frequenters of their meetings, it was hardly fair in one of our contemporaries to insinuate that the object was to number and ticket Moody's converts. The children had their turn on Saturday at noon, and the working-people at night. On Sunday morning the young women were admitted by ticket, and at six o'clock P.M. the Palace was filled both inside and outside, as an Irishman would say. While several ministers, along with Mr. Sankey, conducted the service inside, Mr. Moody addressed a crowd in the open air that filled the whole space between the Palace and

the gate of the Botanic Gardens. Many hundreds did not even get the length of the garden gate. The estimates of the vast throng—mere guess-work, of course—range from fifteen to thirty thousand. A month ago, in the same place and under the same auspices, another meeting was held for six and a half hours. We refer to the 'Christian Convention,' which Dr. Cairns declared to be 'unparalleled in the history of the Scotch, perhaps of British, Christianity.' It was reported that about five thousand were present, of whom some two thousand were ministers and office-bearers from Scotland and the North of England.

"Now these are conspicuous facts, and challenge the respectful attention and sympathy of all, whatever their religious views may be, were it on no higher principle than that of the ancient poet, 'I am a man, and deem nothing human uninteresting to me.' Some have already photographed the humorous side of these religious assemblies, and proved what, we dare say, nobody will deny, that some blemishes cleave to them. We are persuaded, however, that many of our readers will not be disinclined to look at the higher aspects of 'these wondrous gatherings day by day;' for we are not aware that so many large and representative meetings have been drawn together in Glasgow by any cause or interest whatever during the present century. Here is a novel addition to 'the May meetings'—a new General Assembly, with representatives of almost every class of society and every Protestant Church in the land.

"The religious movement, of which these meetings are the most outstanding manifestation, dates, so far as it met the public eye from 'the week of prayer' in the

beginning of January. The ministers and office-bearers of almost all the churches then met, and formed a committee to arrange for united prayer-meetings, and also for the expected visit of the American evangelists. The record of what was going on in the North of England, and especially in Edinburgh, had previously inflamed, as well as informed, many of the more receptive and sympathetic souls. Tokens of growing interest had also been appearing in many quarters; and evangelistic services, such as those conducted by Mr. Brownlow North and others, had indicated that the spiritual thermometer was steadily rising. During the first week of January St. George's Church was crowded at noon, while the overflow was accommodated in Hope Street Free Gaelic Church. After the first fortnight Wellington Street United Presbyterian Church was made the centre, where, on an average, about a thousand met daily for prayer. In the second week of February, Messrs. Moody and Sankey began their work among us; and for the last three months they have conducted meetings every day, with a few exceptions. The mind experiences a sense of fatigue in detailing their efforts. They certainly have not spared themselves. Here is something like an average week-day's work: twelve to one o'clock, prayer-meeting; one to two o'clock, conversation with individuals; four to five o'clock, Bible lecture, attended by some twelve or fifteen hundred; seven to half-past eight o'clock, evangelistic meeting, with inquiry meeting at close; nine to ten o'clock, young men's meeting. The tale of some Sabbath-day's work is even heavier: nine to ten o'clock, City Hall; eleven to half-past twelve o'clock, a church service; five to seven o'clock, women's; seven

to nine o'clock, men's meetings in City Hall. Very few men possess, or at least exercise, such powers of service; though, in addition to the aid from the realm beyond on which true workers rely, we doubt not that congenial and successful Christian work may sustain a man beyond any other form of human effort. Admission to these meetings was usually by ticket, a necessary precaution against perilous overcrowding. The animated scenes of last week in the Botanic Gardens prove that the interest has not waned, even after three months' use and wont, had worn off the edge of novelty.

"Accepting this as a genuine Christian work, it may be worth while to fix attention on some of its leading characteristics and results. We would say here, in passing, that we can not well understand why some educated minds, without granting a hearing, condemn religious revivals out-and-out on philosophical grounds. Viewed on the human side, the philosophy of revivals, as they term it, is just a department of the philosophy of history. In no region has progress been uniformly steady and gradual; but it has been now and then by great strides, by fits and starts, and such events as the Germans call epoch-making. In all the affairs of men there have been tides with full floods. Every channel along which human energies pour themselves has had its 'freshets.' We are all familiar with revivals in trade, science, literature, arts, and politics. Times of refreshing and visitation are not much more frequent in sacred than in secular history; and they indicate the most interesting and fruitful periods in both.

"To say that the work betrays some imperfections, and that there have been many objectors, is only to say

what has been justly said of every great enterprise, civil and religious. But this revival seems to be distinguished from all previous revivals by the circumstance that it has been indorsed by something like the catholic consent of the churches. From the outset, nearly all our leading ministers, and not a few of our foremost laymen, identified themselves with it. They sat and sung together on the pulpit stairs and platform at the daily prayer-meeting. A Highland member of the Free Church Presbytery lately protested against some of the accompaniments; and in a court that numbers about one hundred and fifty members, there was not one to second his lament. One of our most conservative churches—the Reformed Presbyterian—gave its unanimous and cordial approval the other day at its Synod.

"The unfriendly letter-writers fall into two classes. Some sign themselves clergymen, and are much exercised about their clerical status. If any in these days will make it their chief concern to stand upon their official dignity, they shall find by-and-by that they have not much ground to stand upon. No evangelists, however, have come among us who have more respected the position and influence of the ministers. Mr. Moody's first statement at his first meeting in the City Hall was, that he met with the Sabbath-school teachers first, because he knew that no class would welcome him more heartily, with the single exception of the ministers, and that it would be presumption in him to lecture them. The other class of unfriendly critics write in the interest of intellectualism and culture in its 'broadest' sense. We suspect that the 'sages,' whose profession is, as one of themselves has said, that they are neither great sinners

nor great saints, are the enemies of revivals only because they are the enemies of the things revived. Would they object, for instance, to a revival that gave body and popular attractions to the worn-out ideas which they commend as the *ne plus ultra* of attainable truth? At all events, it will not do for them to say that only the women and the children have been attracted, for there has been nightly a most imposing muster of the vigorous manhood of our city, and the City Hall has been often found too small to accommodate the men who flocked to some of the special services.

"Mr. Moody is very fortunate in having such a colleague as Mr. Sankey. He has enriched evangelistic work by something approaching the discovery of a new power. He spoils the Egyptians of their finest music, and consecrates it to the service of the tabernacle. Music in his hands is, more than it has yet been, the handmaid of the Gospel, and the voice of the heart. We have seen many stirred and melted by his singing before a word had been spoken. Indeed, his singing is just a powerful, distinct, and heart-toned way of speaking, that seems often to reach the heart by a short cut, when mere speaking might lose the road. Most people admit that the work has been conducted in a very calm and sober-minded fashion. Mr. Moody is credited with a large share of shrewdness and common sense. He has not yielded to the temptations that powerfully assail his class. He does not give himself out to be coddled and petted by well-meaning but injudicious admirers. We have not noticed in him that offensive affectation of superior piety that provoked a sarcastic acquaintance of ours to say that some revivalists seemed to begin their

story as Virgil makes Æneas begin his, 'I am the pious Æneas.' He keeps close to the essentials, and is free from such crotchets as often narrow the sphere and destroy the influence of evangelists. It is not irritation but balm, that he tries to bring to our religious divisions. It must be owned that a premium has not been set on the hysterical, the convulsive, and the sensational forms of religious excitement. The proverbial weakness for numbers has been more apparent in some of his sympathizers than in himself. Nor does he make himself responsible for the reality of every apparent conversion. He has set his face sternly against the religious dissipation, in which some of his most indefatigable hearers rejoice. Novelty-hunters and marvel-mongers have not been gratified. Sight-seers have been usually excluded from the meetings for inquirers, and only 'workers' have been admitted. That there has been nothing necessarily repellant to thoughtful and educated people is proved by the number of middle-class young men in sympathy, and by the fair proportion of them at the 'Converts' Meeting,' and also by the crowds of genteel people at the quiet afternoon Bible lectures. Though he has introduced some novel methods, he has stuck to the simple old truths, and his convictions are in entire accord with Scottish orthodoxy. His straightforward, business-like, slap-dash style gives a fascinating air of reality to all he says, while his humor, capital hits, vivid and homely illustrations, and now and again his deep feeling, seldom fail to rivet the attention of his hearers. He has not a roundabout and far-off way of handling divine things, and hence many accuse him of abruptness, brusqueness, and undue familiarity. The Christian life

he commends is manly and genial, intense, and yet not strained or twisted. These features go far to explain what would be called in America his personal magnetism.

"Many ask, 'But will it last? What is to come out of all this?' In Edinburgh, they say that since the Americans left the impression has been steadily increasing, and that it has entered influential spheres almost untouched before. The summer scatterings will severely test the reality of the movement, but perhaps they may also scatter a share of the stimulus along both sides of the Clyde. The avowed end from the first has been that the ordinary congregational channels might be flushed and flooded with fresh energy. Such extraordinary efforts are most successful, though their success is less apparent when they add new power to ordinary agencies. If this be the result, the friends of the movement will have no cause for disappointment, while its enemies will point to the absence of demonstrative accompaniments, as a proof that it has entirely collapsed.

"We may expect that something will be gained from the experience of the past months. New methods of conducting meetings are already finding favor. Some may be in danger of surrendering hastily their individuality, and adopting modes of speech and action foreign to them. We may easily ascribe too much to the new methods of the American evangelists. Their success is due largely to the fact that they approached the Scottish churches on the side on which they are weakest. It would seem that Scottish styles are about as popular in America, as American styles have proved in Scotland, and for the very same reason. At the Evangelical Al-

liance in New York, the speakers from our country were most appreciated, because they were strong where Americans felt themselves to be weak. The career of Dr. Hall in New York is also a notable case in point. By all means let us have more elasticity, and a greater readiness to adopt and adapt whatever is serviceable. But, after all, new methods will not help the churches a great deal. The surprise and force of contrast soon wear off; and if men go too far for a little in any direction, they take their revenge in abandoning what formerly they overpraised. Age and repetition by-and-by make the most skillful methods dull and conventional. The grand need is far deeper—an inward vitality that makes men and churches fresh, vigorous, and fruitful. If, as we are told, multitudes in all the churches have been recently quickened, new bottles should be made, as well as borrowed, for the new wine.

"Some confidently expect a more general co-operation of Christians than has hitherto prevailed. Dr. James Hamilton's quaint illustration has been so far verified. When the tide is out, each shrimp has a little pool of salt water, which is to him all the ocean for the time being. But when the rising ocean begins to lip over the margin of his lurking-place, one pool joins another, their various tenants meet and mingle, and soon they have ocean's boundless fields to roam in. It will be a pity if an ebbing tide carries each back to his little narrow pool.

"The relation of this work to the masses has been much discussed. Those who blame Mr. Moody for not working among them should remember that the tickets for all the meetings were distributed by the ministers of

each district, and that in some cases the non-church-going had the preference. Recent speeches in presbyteries and synods show that many are anxious to give a home-mission direction to the movement. Quickened life in presence of neglected multitudes must approve its sincerity by zealous mission work. We hear that the committee have already purchased a monster tent, capable of holding two thousand, and that it will soon be one of their chief rallying-points. The young ladies of the choir, who give invaluable aid, are likely, it is said, to continue at their post. This would be a very graceful and telling way of bringing together the East and West Ends. Hundreds of young ladies with splendid voices and an expensive musical education might thus find a grateful relief from *ennui*, and a healthful substitute for other excitements. The work among the masses gives them a fine opportunity of gaining a recompense for all the trouble and cost by which they have become gifted musicians. It will be a new power to them, and to many preachers who can appreciate such co-operation."

THE FAREWELL MEETINGS IN GLASGOW.

The interest of the mighty movement culminated in the farewell meeting, of which we have the following account:

"The last week has been a most impressive one. The interest may be said to have culminated in the assemblages in the Kibble Palace. On Tuesday evening, the 12th inst., a great meeting of *women* took place there; all classes and ages were largely represented, and the bearing of the majority was most devout. Although upward of five thousand were accommodated within the

building, the issue of tickets had been so liberal that nearly two thousand more could not gain admittance, and were addressed on the green outside by various clergymen. Even among those who could hear nothing the greatest good-humor prevailed.

"On Wednesday night upward of seven thousand men managed to find sitting and standing room within the Palace, packing exceedingly close. The vast assemblage was most decorous, and obeyed orders implicitly. The full, strong singing of the hymns was a sound to be remembered. Numbers of inquirers gathered afterward in the opposite church, and many could state that there was a good result of that night's work.

"Admission to these two meetings had been exclusively by ticket. On Thursday night the Palace was open to all; but soon the doors had to be shut, leaving large numbers outside. The meetings throughout were conducted in the usual vigorous style, Mr. Moody being president, and delivering pointed addresses, clergymen and laymen relating their own experiences, and bringing forward instances and reports of the work elsewhere.

"On Friday evening came the meeting for those who professed to have been converted during the last few months. The tickets for this had only been given to those who placed their names and addresses, and the names of their ministers, on a register, opened for the purpose; and of which, they were informed, extracts would be forwarded to the clergymen to whose churches they belonged, thus to prevent thoughtless application for converts' tickets, an ultimate check being established. The Palace was comfortably filled, and the utmost order prevailed. In looking over the assemblage, it was ap-

parent that the great proportion consisted of young people, probably under twenty-five years of age. All were well-dressed, clear-eyed people, in the ring of whose voices, when singing the opening hymn of praise, more than the common sound was heard. It was a glorious sight. Some, no doubt, may have joined that throng without due warrant; but with such exceptions, each individual had found his title clearly written in the Word of his Lord and Master. One instance came within our knowledge of two ladies who, receiving tickets under a misapprehension, personally came to deliver them up. This was the more honorable, as many would have entered by any means in their power, had the register not stood in the way. An instance, indeed, occurred of one old lady, who, having made up her mind to enter, would take no denial, and indignantly gave the peculiar reason for insistence, that she was well known to the best people of the West End, and to the magistrates of the city and county.

"On Saturday came the meeting for children, and in the evening another for grown people; but the greatest gathering of the week took place on the Sabbath, when, after a meeting in the morning for women who had not obtained admittance on the previous Tuesday, the gates were thrown open in the afternoon to all comers. Such a crowd came as had never been seen in these parts before. Many a time during the week the Great Western road had been darkened for an hour and a half with the living stream, but that night for three hours the stream was incessant. Vehicles were not easily to be had on Sunday, so nearly all came on foot—all classes, 'gentle and simple,' young and old, blind and lame. The Pal-

ace was immediately filled, but the afternoon sun was so hot there that soon the whole had to turn out on the green; there a crowd, variously estimated at from twenty to thirty thousand, was soon gathered. Some apprehension was entertained that mishaps might ensue inside or outside the building; but by the exercise of considerable firmness, and compliance with orders on the part of the people, the danger was happily averted. Mr. Moody addressed the crowd, standing on the box of a private carriage, and by those within comfortable ear-shot he was considered to have surpassed himself in earnestness and force. The singing of the sweet hymns by such a strength of voices, sounding upon that quiet sunny Sabbath evening from amidst the fresh foliage of the gardens, was deeply impressive. Such a sight, too, had probably never before been seen within the limits of the land. While the main body dispersed, filling all the approaches and the public roads, about five thousand Christians, and those professedly anxious about their own state, gathered inside the Palace, and for the last time heard the voice of the man for whom such an affection has sprung up in the hearts of many. The scene was impressive when an English speaker, with rapid and energetic utterance, reminded the assemblage, many of whom had the greatest cause to thank God for all he had recently done for and by them, that that man (Mr. Moody) ought to be constantly remembered in the prayers of all, to whom he had proved an instrument of grace. Many were much moved. Mr. Moody then took a farewell of the people, most of whom he could never hope to see again in the body, and, as a final message, declared that many Christian friends in that place and elsewhere had agreed to unite in prayer

that night for those then gathered together who might be anxious about their own state, conscious they were not saved. The twilight was rapidly deepening when he asked those in such a case to rise to their feet in sign of their desire. The solemnity of feeling was indeed deep, when from four to five hundred persons quietly rose all over the house, and as quietly resumed their places, actuated evidently by something outside their ordinary lives.

"Was not that something like the Spirit of God? We shall, perhaps, never know here; but when from among the ranks of those who have felt his power we find men and women quietly affirming to friends and strangers the inner change which has been wrought in them, and then going out to work for him; when we find this wide-spread, and representatives of all classes among the believers, have we any right further to question that God has been working, and will continue to work, in men's hearts powerfully? Be the instruments who they may, are they not of God's choosing? Some of his own servants may have been kept from joining in the work of promoting the awakening; but now that the first instruments of this general awakening have left us, it must be, it is, the sacred duty of all the stated ministers in the field to take up the work where it now stands, and to carry it on, thankful and joyful in the fresh vigor infused into the spiritual life of many, and jealous only for the extension of the Master's kingdom."

IV.

PAISLEY.

THE revival in Paisley is thus described in the *British Evangelist:*

"A friend in Paisley favors us with the following interesting communication: During the past fortnight Paisley has been favored with a visit from the American evangelists, Messrs. Moody and Sankey. It was at one time feared by us that they would not be able to give us more than two or three days of their valuable services; but, to our great joy, they have given us in all eight days—six of Mr. Moody, and two of Mr. Sankey, separately. Their appearance among us was looked forward to with great interest and high hopes of spiritual blessing; and, through God's great goodness, we have not been disappointed. Mr. Sankey's singing drew vast crowds, and afforded a rich treat, alike to those who looked merely to the vocal performance, and to those who valued also the simple Gospel truth which it proclaimed and illustrated. The Bible readings and evangelistic addresses of Mr. Moody greatly surpassed, I believe, the expectations of those who had only heard of him, or listened to a few brief utterances at the Glasgow daily prayer-meeting. We were not prepared to hear such wonderfully clear, pointed, and able expositions and appeals, conveyed in singularly simple and nervous English. Far less did we expect such melting tenderness

and dramatic power. But his discourses, as a whole, have the far higher and rarer element of spiritual power. Under no preacher have we seen such effects produced. Multitudes have been led to realize and appreciate divine things as they had never done before.

"We were not wholly unprepared for the visit of these brethren. Hearing of the blessing that was attending their labors in other parts of our land, and longing for a share in that blessing, we had been holding daily prayer-meetings, together with various evangelistic meetings, for several weeks previously. A large proportion of the evangelistic ministers in the town took part in these, and evinced a growing spirit of love and harmony. Great good was accomplished at these meetings. Many of God's people were refreshed, and some careless persons were awakened and converted. Our prayers, we can not doubt, came up for a memorial before God.

"We thirsted and waited for increased droppings of the heavenly shower; and, in connection with the labors of our American brethren, we rejoice to say God has been graciously pleased to vouchsafe these. Not a few Christian people who were walking in darkness have received spiritual light, and are now rejoicing in the liberty of God's children. And who can doubt that, filled afresh by the Spirit, they will, under the promptings of love to Christ and compassion for souls, labor as they have never done before to promote the glory of Christ in the salvation of others? Large numbers, too, have been awakened to a sense of sin, and a considerable proportion of these profess to have received Christ as their Saviour. The young have in a special degree shared in the bless-

ing. Every night, out of the two or three hundred that staid at the close of the meetings to be conversed with, about a third of these were young persons of both sexes under twenty. The readiness of many of them to receive the truth was remarkable. Some of them had their doubts and difficulties, but when the way of life was clearly set before them, all at once, their eyes brightening up, they raised their heads as if their burdens were removed, and said joyously, 'I see it now.'

"I can not tell how many Christian parents have been made happy this last fortnight by the change wrought in their families. One, two, three, in this family and in that, seem to have entered upon a new life. The Bible is now to them a new book; the novel is cast aside, and some work upon Christian privilege and duty has taken its place; their temper and ways of acting in their homes and among their companions are changing; the alteration *looks* as like real conversion as could be expected; and may we not hope, while prepared to hear of some cases proving spurious, that many are real? We know that all the blossom in spring does not eventually become fruit, nor does it all drop to the ground; much comes to maturity, and we hope and pray that much, very much, of this tender spiritual blossom will ripen into rich fruit, that Christ's Father may be glorified. The ministers that have sympathized most deeply with this gracious work have had their spirits cheered unspeakably. Many have been the sad hours they have passed, bewailing the apathy to divine things in their congregations and in the general community. All at once they see thought and inquiry, a readiness to receive counsel and instruction, and in many cases the wakening

up out of sleep, and the joys and activities of a new life. How cheering to every true minister of Christ! Would to God this blessed work may spread and deepen! May it be among us and elsewhere as the wave-sheaf before an abundant harvest! 'I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors' (John iv., 38)."

A SHORT VISIT TO GOUROCK.

Referring to Mr. Moody's visit to Gourock, an esteemed brother says: "We had largely attended evangelistic meetings in all the churches in rotation, the ministers presiding in each other's churches in turn. On Sabbath last Mr. Moody gave one of his Bible lectures in the Rev. David Macrae's church in the forenoon, making a deep impression on many. In the evening Mr. Macrae spoke on the subjects of the revival and the controversy started by Mr. Gilfillan. He passed a eulogium on his old friend such as he deserved, but pointed out that his letters were based on ignorance of the men and of the facts, and involved a confusion of conversion with sanctification, and of intellectual with moral skepticism."

V.

GREENOCK.

ASTONISHING results attended the visit of Messrs. Moody and Sankey to Greenock. At the usual midday prayer-meeting the Town Hall was quite crowded, while at the evening evangelistic services several churches had to be opened to accommodate the overflow. At the close of all the services numbers of anxious inquirers remained to be spoken to, and a special corps of ministers was told off for this branch of work. One night no fewer than five hundred anxious ones remained. They were of all ages and both sexes, and the scene which was presented was affecting in the extreme. In a short time many were announcing that they had found peace, and others that they had received assurance of their conversion. One of the more noteworthy occasions on which Mr. Moody spoke in Greenock was a meeting for the study of the Bible. The audience consisted entirely of elders, Sabbath-school teachers, and Christian workers. Mr. Moody took for his subject, "Heaven;" and in the course of his remarks said it would be impious to doubt that all things were possible to God. God could convert souls to himself in a moment; and, once a man was converted, his name was written in the Lamb's book of life, and could never be effaced. At the same meeting it was stated by a gentleman from Edinburgh that the work in that city was spreading to all classes, and that special prayer-meet-

ings were then being held by the school-boys of Edinburgh. On Sabbath, 12th inst., Messrs. Moody and Sankey were engaged at meetings all day. At nine in the morning they held a conference with Sabbath-school teachers; immediately afterward the members of the Working Boys and Girls' Religious Society, with their teachers, were addressed; at eleven Mr. Moody gave a Bible reading in the Rev. Mr. Macrae's United Presbyterian Church, Greenock; and in the evening both Messrs. Moody and Sankey were present at a meeting in the Town Hall.

A valued correspondent wrote:

"Messrs. Moody and Sankey's labors in Greenock have excited an amount of interest deeper and wider than any similar services have done in former years. Indeed, it may be said that no similar services have ever been held here. There are a specialty and uniqueness about these, which distinguish them from all preceding efforts in the same direction. It is very observable that it is the regular church-going population which has been mainly, though not exclusively, affected. The class of anxious inquirers remaining to be personally dealt with after the public meetings includes many who have maintained a Christian profession—in some cases for years—but who sorrowfully admit that they never till now realized the power of divine grace in their souls. Large numbers of all ages and attainments have professed anxiety, of whom the greater proportion belong to this class. Many of the younger members of Christian families have been quickened to decision, and the additions to the formal membership of all the churches are numerous in consequence. In one or two instances ministers have found among the

anxious inquirers members of their own flock, whom they had regarded as well established in Christ. Several very young children have been wonderfully moved; and among the Working Boys and Girls' Religious Society instances of apparent conversion are numerous. Ministers and members of all denominations have wrought, on the whole, harmoniously; but it is to be regretted that here and there a spirit of exclusiveness has shown itself where it could hardly have been expected, and which, if it were encouraged, would do much to hinder the work, if not to arrest it altogether."

VI.

RETURN TO EDINBURGH.

In May, 1874, Messrs. Moody and Sankey returned to Edinburgh, and remained only three days; but they were days fruitful in immediate results, and in suggestions and reported facts of vital importance to the whole Church.

At one meeting interesting statements were made by several eminent clergymen.

Rev. Mr. Mair, of Morningside, said he had been fifteen years a minister, and he had to praise God that this past blessed winter and spring had been the best time in the course of his ministry. If he had had a thousand pounds given him for his missions and church-work, he would have thanked the donor, and thought much of the gift; how much more thankful should we be to God, who had, week after week, been giving precious souls! Last communion was a time when the new power was experienced, when from sixty to one hundred were added to the Church. It was a real communion, for souls were feeling really joined to the Lord.

A minister from the country gave thanks for blessing to himself and the district where he labored. He said we had no idea of the depth and extent of the work in the country.

Rev. John Duke, of Dundee, thanked God for a plenteous rain in Dundee in connection with the visit of the

American brethren. About four hundred had been converted, and they were going on well. They were working also in giving tracts, teaching in Sunday-schools, helping evangelists by singing in the streets. He had a young communicants' class, the like of which he had not had for six years.

Rev. John Morgan praised the Lord for his own conversion; for putting him into the ministry in times like these, and in circumstances so favorable for success. During the eight years of his ministry, he had admitted two thousand five hundred to the fellowship of the Church. And more especially would he praise God for the privilege of being in the blessed work in this city last winter and spring.

Rev. John Kelman praised God for many blessings. He mentioned one cause for praise—that there had been such good weather during the visit of their American brethren to Edinburgh: only four days had been foul.

Rev. James Robertson, of Newington, said they had truly been getting of late into the rapids of the stream that makes glad the city of God. Often in early days he had, after awakening sermons, watched for his minister at the corners of the streets, eagerly wishing for some opportunity of speaking with him. He believed there were many such in all congregations, their hearts longing even to bursting with concern about salvation. It would be to such like cold water to the thirsty, to have special invitations every Sabbath-day to meet with their minister alone. On a Monday morning he had been visiting a dying father in the ministry, who asked, "What were you preaching on yesterday?" "I preached a whole sermon to the unconverted." "Oh," said he,

"preach many, many whole sermons to the unconverted. I would often do that if I had my work to begin again. We are far too ready to take for granted that people know the way to be saved." In his last moments, another saint was heard whispering, "Bring, bring." One article was brought after another, but the waving of his hand showed that none of them was what he meant. Then at length, with a great effort, he uttered,

> "Bring forth the royal diadem,
> And crown him Lord of all."

Mr. Sankey then sung a hymn of the lost sheep found, and the meeting was closed with the doxology.

EARNEST APPEAL TO YOUNG MEN.

While the congregation awaited the arrival of Messrs. Moody and Sankey, devotional exercises were conducted by several of the ministers of the city. Mr. Moody, on entering the hall, reminded the meeting that, when he left Edinburgh two months ago, he requested the prayers of the converts here that a blessing might rest on the work they were going to engage in at Dundee, Glasgow, and other towns; and as these prayers had been abundantly answered, he asked them to join with him in thanksgiving. Thanks for this were accordingly offered up, and a hymn, "He leads us," having been sung, Mr. Moody delivered an address on the words of encouragement frequently found in the Scriptures addressed to God's people, "Fear not." The lecture was enforced by frequent reference to the Scriptures. The impression was also deepened by hymns sung by Mr. Sankey.

At the close, Dr. Andrew Thomson, the Moderator

of the United Presbyterian Synod, made an earnest appeal in the name of the churches, the missionary societies, and the perishing heathen, to the young men present to recruit the ranks of the ministry at home and abroad. They would never, he said, rue the day they laid themselves on Christ's altar. He spoke to them in the name of ministers of every denomination seated round the platform, and also in the name of the honored evangelist who presided. They had found it, he assured the meeting, a blessed thing to preach the Gospel. None of them would like to change places with a king, a peer, or a judge on the bench, or to give up their ministry for all the world. No true convert, who had ever put his hand to the plow, had desired to look back. Theirs was the noblest, the happiest, the most blessed life that a man could spend on earth.

Mr. Moody advocated the adoption of a shorter course of study for young converts who were willing to devote themselves to evangelistic and missionary labor. He believed hundreds and thousands of young men and women in America and this country would come forward to work for the Lord, if they were not kept back by the eight or ten years of study required. It was intimated that all the young men disposed to respond to the appeal made by Dr. Thomson should, after time for prayer and consideration, have an opportunity next Monday evening of offering themselves for the work of the ministry or of missions.

Wednesday, May 20th.—The daily prayer-meeting was densely crowded to-day. The body of the hall was reserved for ministers till eleven o'clock, but the most of those who had been in town had left, and others had

not come, for very few appeared; and it was marvelous with what a rush the body of the hall was taken possession of at eleven o'clock, when the people who were waiting outside were allowed to come in. "Safe in the arms of Jesus" was sung; and Mr. Moody called the attention of the people to Psalms xxii., xxiii., xxiv., reading portions of them.

This meeting ended at one o'clock, many of the audience having been in the hall since about ten o'clock; and they seemed to adjourn nearly *en masse*, and take possession of Free St. Luke's, where Mr. Moody was announced to lecture at three o'clock; for before two o'clock that large church was crowded, even to the third gallery, with an audience of not much fewer than two thousand. The singing of favorite hymns went on for an hour, then Mr. Sankey sung the following hymn as a solo:

Nothing but leaves! The Spirit grieves
Over a wasted life;
O'er sins indulged while conscience slept,
O'er vows and promises unkept:
And reaps from years of strife—
Nothing but leaves! Nothing but leaves!

Nothing but leaves! No gathered sheaves
Of life's fair ripening grain:
We sow our seeds; lo, tares and weeds,
Words, *idle* words for earnest deeds,
We reap with toil and pain—
Nothing but leaves! Nothing but leaves!

Nothing but leaves! Sad memory weaves
No veil to hide the past:
And as we trace our weary way,
Counting each lost and misspent day
Sadly we find at last—
Nothing but leaves! Nothing but leaves!

Ah, who shall thus the Master meet,
Bearing but withered leaves?
Ah, who shall at the Saviour's feet,
Before the awful judgment-seat,
Lay down for golden sheaves,
Nothing but leaves? Nothing but leaves!

THE PRAISE MEETING.

The Assembly Hall was taken possession of as soon as the doors were opened, and hundreds were disappointed of getting in, and were addressed in the College Quadrangle and the Free High Church. We do not think we have ever seen the Free Assembly Hall so densely crowded. The meeting, which was a short one, was commenced by Mr. Moody, reading portions of the last few Psalms, from cxlv. to cl., and giving brief and appropriate comments. He also read 2 Chron. v.; Ezek. v., 11; 2 Chron. xx., 21; Acts xvi., 25; Jer. xv., 9.

Dr. Bonar quoted 1 Peter i., 3, "Blessed be the God and Father," etc. He said that the very essence of praise was, as the word *blessed* literally meant, speaking well of God; and the best way to praise him was to speak well of Christ, to testify the Gospel of the grace of God.

Rev. Robert Howie, of Glasgow, then addressed the meeting, and showed that we have to praise God for what he has given, and for what he is; but that it is a higher thing to praise God for what he is than for his gifts; and if we saw more of God we should praise him more. If I may be permitted to speak in the name of my brethren, I would say we owe more to God than you do here. We rejoiced to hear of the work here, and longed that we might have similar blessings, but we have had more than we could have thought of. There were

three thousand five hundred converts at the farewell meeting, but that does not represent above one-third of those we know have been converted. On the last Sabbath about twenty thousand assembled, and were addressed in the open air, and four or five thousand went into the Crystal Palace, and about two thousand of them rose up, asking to be prayed for—seeking the Saviour. I have to give special thanks—first, for a praying mother; then my own conversion, and for being in the ministry in times like these. We have had a great work of grace. There have been great meetings in ship-building yards, containing thousands of men. Messrs. Moody and Sankey went and had a meeting, and one thousand men came. We believe that ten thousand have been converted in Glasgow since the year began; but what are these among so many, when our population consists of six hundred thousand? There was one remark Mr. Moody made—that he never allowed a day to pass without speaking to some one about the soul's salvation. If each one of the thousands of saved ones would do this, how many would be saved! Let this be the continual expression of our praise.

GREAT FAREWELL MEETING IN THE QUEEN'S PARK.

On Thursday, 21st, at five o'clock, a great gathering assembled in a natural amphitheatre on the way to St. Anthony's Well, in the Queen's Park, to hear the farewell singing of Mr. Sankey and the preaching of Mr. Moody. It was the largest open-air meeting we have ever seen convened to hear the Gospel. We took pains to get a fair estimate of the number present, and we came to the conclusion that there were between ten and eleven

thousand. We trust that the Word was with power to many, for the preacher spoke plainly, earnestly, and faithfully, and gave an A B C Gospel, so that all might understand. It was a solemn time. There was a mass of men, and women, and children, many of them unsaved, and needing to hear words of salvation, and they heard them.

It was an impressive sight to see masses of human beings hanging or sitting on the shelves, and to all appearance on the clefts of the rocks behind the preacher, for it reminded us of the time when men and women will be crying to the rocks to fall on them, and cover them from the face of him who sitteth on the throne, and from the wrath of the Lamb; and the blessed contrast made us glad, for here was one standing on the rock beseeching sinners in Christ's stead to be reconciled to God. It was the day of grace, and not the day of wrath!

It was said in a newspaper that Messrs. Moody and Sankey were hustled and mobbed at the close by ill-behaved people. This may have been, but we did not see it: it appeared to us rather that those who pressed upon Mr. Moody were loving friends wishing to bid him farewell, and he had to flee from them, which he did, and escaped to the carriage waiting on the Queen's Drive below, pursued by hundreds, all anxious to shake hands with him. Mr. Sankey, in following, had equal difficulty in getting away from the thousands that wished to have a last shake of his hand. The crowd of appreciating persons whom he saw at the side of the carriage were eager, loving friends, and we saw none of the other sort. There never was such a scene witnessed in Edinburgh, or anywhere else, so far as we have ever heard.

INFLUENCE OF THE REVIVAL ON UNION.

The minds of the ministers of Scotland were occupied for ten years with a project for the union of the churches. An outsider could see no sufficient reason why the non-established churches there should remain apart when they were as one in doctrine, polity, and worship; but after spending ten years of precious time in trying to have a union consummated, they failed, and negotiations for it were finally broken off. All this time, their minds being so full of this union work, and of the controversies in connection with the prosecution of it, their proper work of seeking the salvation of the lost, and the growth in grace of the saved, had not been carried forward so vigorously as it might and should have been. The saving of sinners had nearly come to a stand-still; and many were feeling the burden of souls, and imploring the Lord to send a spirit of awakening and revival, when Messrs. Moody and Sankey came to Edinburgh, and the blessing of God seemed to come with them, and to diffuse itself over the city and the country at large. We know that it was immediate, for it came into our own family the first night that Mr. Moody preached; and that it has continued and increased in power and volume, the late farewell meetings in Glasgow and Edinburgh attest. The soil is now productive, and a breath of spring-tide freshness is in the air. Sinners in great numbers are coming to Christ, and associating with his people.

And the Lord himself has done this great work. Who would ever have framed such a prayer as this, and presented it at the throne of grace: "O Lord, in thy great

mercy send the two laymen, called Moody and Sankey, from the city of Chicago, to be the instruments in the revival of thy work in the cities of Edinburgh and Glasgow, and throughout Scotland?" Any person who would have dared to pray in that fashion a year ago would have been deemed a lunatic; for who had heard of such men? And yet they are the men God has chiefly employed to accomplish the great work in which we this day rejoice. We were very much struck one day at hearing a Free Church minister thanking God publicly that he had sent those honored evangelists to do the great work they were doing, and thereby rebuke and humble ministers for not having put themselves into his hands to be used by him in doing that work, but that strangers should have to be sent by him to do it. And the union has come, too, in a higher way by the power of the Spirit. But since this was written the Moderator of the Free Church Assembly has delivered his opening address, and he has struck the right key-note. Let us read what he has said, thank God, and take courage. He spoke as follows:

"When differences of opinion and divisions arise among those who are honestly and earnestly seeking the good of his Church, the Great Head, the Lord Jesus Christ, often heals these divisions in a way they dream not of, and discovers 'a more excellent way' for bringing about the end all have in view, viz., his glory.

"We have had a very remarkable example of this in connection with our late troubles. At the very time when the proposal of an incorporating union with brethren of other churches seemed to be relegated to a far-distant future—when an answer to the many prayers that 'we

all might be one, even as the Father and Son are one,' seemed to be withheld—when pseudo-philosophers, with profane levity, were proposing a prayer-gauge, to test the efficacy of prayer—the Lord manifested himself as a faithful and jealous God, jealous for his own glory and faithful to his promises, as the hearer and answerer of prayer, by pouring out a blessed and copious effusion of his Holy Spirit upon our land, whereby many have been converted and saved, and a deep and most solemn impression has been produced upon the minds of men of all ranks and degrees. The result of this blessed visitation has been the healing of breaches among beloved brethren, and the producing such union of heart and cooperation among the godly and earnest-minded laborers in all our churches as warrant the hope of union on a broader basis than we had dreamed of, when 'the Spirit of the Lord shall lift up a standard' against popery and infidelity, 'coming in like a flood,' or when in some other way 'God's set time to favor you' shall arrive. He has promised that his people 'shall see eye to eye when he turns again the captivity of his Zion,' and meantime, 'in brotherly love preferring one another,' let us watch and pray for it, 'more than they that watch for the morning.'

"Permit me to say, as a comparative stranger, that of all the business transacted by the last General Assembly, that which affected and refreshed me most was the conferences regarding the state of religion throughout the country in general—the manifestations of spiritual life in the various congregations under your charge, and the measures adopted or recommended for overtaking the spiritual destitution still, alas! too prevalent throughout the land. It was a disappointment that more time could

not then be spared for the consideration of subjects of such permanent interest, but I trust this year they may occupy both more time and a more prominent place in our deliberations.

"It has pleased God to make use of two strangers from the other side of the Atlantic as the instruments through whom the spiritual awakening which has gladdened, and still is gladdening, many parts of Scotland, broke forth; and readily and heartily, I am sure, we are ready to render all due honor to beloved brethren whom the Lord himself has honored; but, at the same time, we must not lose sight of the fact, that by these conferences in our assemblies on the state of religion, by the deputations sent down to visit the various Presbyteries with the same object in view, and by increasing prayer and spiritual effort on the part of ministers, elders, deacons, and other godly laymen, the ground had already been prepared, the good seed had been copiously sown, and all that was wanting was that 'God should give the increase.' Blessed be the Lord our God, for he hath given the increase, and many of you, beloved brethren, who for many a year 'went forth weeping, bearing your precious seed, have at last returned rejoicing, bringing your sheaves with you.'"

VII.

PERTH, ABERDEEN, AND FORFARSHIRE.

PERTH.

After visiting Dumbarton, a thriving ship-building town; Kilmarnock, where many from neighboring towns and parishes were drawn together; Saltcoats, where densely crowded meetings were held; and Irvine and Ayr, our dear brethren, never "weary in well doing," proceeded to Perth the last of May, remaining until the 7th of June. We have the following from a writer there:

"Mr. Moody has held the usual course of meetings every day—noonday meeting in the City Hall, Bible-reading in the Free West Church, and evening meeting in the North United Presbyterian Church. The number of inquirers has been very great, and many, very many, have found peace. It has been a quiet, strong tide of blessing; it is as if God had sent his servants to unlock the flood-gates of his grace, and the water of life has swept out in deep and steady currents, leaving no place for the breaking waves of excitement and mere feeling. Especially is this to be noticed in the Bible-readings, when from day to day the large church in which Mr. Moody lectures is crowded with people reverently and simply studying God's Word.

"Besides the above meetings, there has been an overflowing meeting in the City Hall each night, at which

many have been blessed. And in the Free West Church there is a meeting for children. There is an inquiry-meeting after, from which many little ones go out trusting intelligently and heartily in Jesus, and eager to bring others to him."

Messrs. Moody and Sankey remained at Perth until the 7th of June, where on the evening of that day Mr. Moody preached to a congregation of not less than seven thousand souls. The following Tuesday the evangelists paid another visit to Dundee, of which we have already given an account.

ABERDEEN.

Here the work was commenced on Sabbath, June 14th, with a nine o'clock meeting for Christian workers, admission by ticket. There were three thousand issued, and the Music Hall was filled. The meeting was a most solemn one, and the audience most attentive.

The evening meeting, at 5 P.M., was on the Links, in the natural amphitheatre of the Broadhill, where a platform had been erected for choir and speakers. One may be allowed to say that the town was moved to come, and see, and hear. Some ten thousand were in position before and around the platform long before the hour of meeting; and yet from before five till past six there were continuous streams of men, women, and children from the city, Footdee, Woodside, Old Aberdeen, and as far as Dyce, flowing to the one point on the Broadhill. There could not have been fewer than twenty to twenty-two thousand on the Links that evening. Mr. Moody spoke from the words, "The wages of sin is death," and was listened to with rapt attention, while the hymns were dis-

tinctly heard over the vast crowds in the stillness of a quiet summer evening.

The next meeting was announced for eight, in the Music Hall, but, it being filled before seven, Mr. Moody began at that hour, speaking on the subject of the Prodigal Son. There was much power. The chief hymns were, "Jesus of Nazareth," "Come home," and "Almost persuaded." There were many inquirers. The crowd outside was very great, and Free West Trinity and the Baptist Chapel, Crown Street, had to be opened, and were more or less filled, while several ministers conducted an open-air service in one of the squares. We have never at any time seen the city so moved as it was this day.

On Monday a meeting was held in the South Parish Church, with a prayer-meeting at 3 P.M. Among the audience there were between twenty and thirty ministers of various denominations. In the evening a meeting was held in the South Parish Church.

Two hours before the time announced for commencing the meeting in the South Parish Church, a crowd had gathered at the door, and no sooner was admission gained than every seat and corner of the large church began to be rapidly filled. It was soon seen that the numbers waiting outside could not gain admission into the church, and provision was immediately made for having an open-air meeting in the quadrangle of Marischal College. Mr. Moody and Mr. Sankey arrived about half-past seven, and prayer having been led, Mr. Sankey sung the already well-known hymn, "Hold the Fort," the choir and the audience joining heartily in the chorus. Mr. Moody read a portion of the tenth chapter of Luke, the story of the Good Samaritan, and in a few sentences drew a vivid resem-

blance between it and the mission of Christ to wounded sinners. The reading was followed by the singing of a hymn by Mr. Sankey, "The Lost Sheep," and it was rendered in such a peculiarly appropriate style that the visible effect on the audience was something remarkable.

A short supplication for a blessing on the meeting was offered by Mr. Moody, who then said he would call their attention for a short time to the text in the second chapter of Luke, "Behold I bring you glad tidings of great joy, which shall be to all people, for unto you is born this day a Saviour."

Mr. Moody only spoke twenty minutes, and by this time Mr. Sankey and a portion of the choir had gone to the Quadrangle, where there was a considerable gathering. A verse of a psalm was sung in the church, and Mr. Moody proceeded to the open-air meeting, the entire congregation following him. By the time he got on the platform between four and five thousand had gathered in the square.

No sooner was the concourse of people comparatively quiet than Mr. Moody wished to hear them all sing the 100th Psalm, after which he began to speak from the text in Mark xvi.: "Go ye into all the world and preach the Gospel to every creature." The audience before him was of a much more miscellaneous nature than any of his previous ones, a goodly number having been drawn apparently from the Guestrow and Gallowgate, to whom Mr. Moody directed his special attention, addressing them with a ready familiarity. He expressed himself greatly pleased with the character of the meeting; he liked open-air meetings on week-days, because all kinds of people could come to them, while no doubt a good many came,

all eyes and mouths open, for curiosity's sake. The text he had chosen was an open-air one, and commanded them to preach the Gospel to every creature, and in a few sentences he pointed out how comprehensive was this injunction of the Saviour's. Throughout both his evening discourses Mr. Moody showed a wonderful fitness for adapting the circumstances around him to illustrate his meaning, thereby giving a kind of personal interest to what he was saying. His address lasted about the same time as the one in church, and at its conclusion he intimated that a prayer-meeting would be held in the Free High Church for about half an hour. While this meeting was going on, those who desired private conversation retired to the hall below.

The prayer-meeting was continued in the church by several clergymen, and did not break up until after ten o'clock; the inquirers' meeting lasted a good time longer.

FORFARSHIRE.

Messrs. Moody and Sankey continued their labors for two weeks in Aberdeen, and from thence paid a flying visit (all they could find time for) to Montrose, Brechin, Forfar, and Arbroath. In each place all their meetings were densely crowded, although they were for the most part held in the very large parish churches. At Montrose, as in all the other towns, the earnest ministers and Christian people of the place had been making many prayerful efforts to awaken special interest in divine things in this time of blessing.

In Brechin next day they held two meetings, which none who had the joy of being present at can ever forget. Both Mr. Moody and Mr. Sankey seemed to be

peculiarly happy and at home in this town, and to speak and sing with even more than their wonted tenderness and power. An open-air meeting had been hoped for, both in Brechin and in Arbroath, but Mr. Moody felt unequal to the effort, having hurt his voice in one of the northern mists.

The second meeting was at half-past two, in the parish church, which could not nearly hold all who would fain have heard the strangers. The schools of the town had a half-holiday, that masters and pupils might be present, and all the factory workers who chose were also given leave of absence to attend the meeting. Many of these last were present in their working-clothes, and bareheaded. Two of the ministers led in prayer. One prayer was specially on behalf of Lord Dalhousie, since deceased, who lay very ill almost under the shadow of the ancient church, where more than two thousand lifted up their hearts on his behalf.

Mr. Moody preached for an hour with great power on the words, "Ye must be born again;" and after this meeting Messrs. Moody and Sankey hurried off to Forfar, where they addressed another large gathering, called together on a few hours' notice, in the very large parish church of that town.

Next day, Thursday, July 2d, our American friends proceeded to Arbroath, with their usual unflagging energy. They addressed two meetings, which were both held in the parish church, as the largest place to be had. Mr. Moody's state of voice prevented him speaking in a third meeting, or in the open air, as had been expected. As usual, very many were disappointed of admission, for want of room; and many more from the country district

round did not attempt to be present, knowing that others would be filling the church before they could arrive.

At the evening meeting the church was even more crowded, and the audience included a great many working-people. Mr. Moody preached on "The Son of Man is come to seek and to save that which was lost," and told the message of divine love with great tenderness and power. He afterward invited inquirers to meet him in a United Presbyterian church not far off; and about one hundred, including about forty children, did so. Both then and since there have been many proofs that the Holy Spirit of the Lord is at work in Arbroath.

VIII.

TAIN, HUNTLY, NAIRN, AND ELGIN.

TAIN.

On Monday, July 13th, at half-past one, Mr. Moody preached to a very large audience in the Free Church. Five o'clock was the hour appointed for the open-air meeting, and this picturesque town presented an aspect never to be forgotten. The special trains have just arrived; the steep way from the station is thronged; vehicles of all descriptions approach by the various avenues into the town; and as we move forward to the Academy Park, the whole population seems astir, moved in one direction, drawn by one impulse. The service proceeds. Mr. Sankey sings the solo, "The lost Sheep," accompanying himself on the American organ. Every eye is fixed; and as the stirring, earnest statements and appeals of Mr. Moody follow, the gaze of curiosity is changed into the intense earnestness of personal interest. It is the old Gospel, yet some there feel it as they never felt it before. It is estimated that from four to five thousand were present at this meeting.

At seven the Free Church, capable of containing upward of two thousand, was densely crowded, many having to leave for want of room. About half-past eight the benediction was pronounced, after a most solemn service; and Mr. Moody requested as many believers, and persons knowing that they were yet unconverted, but

who wished to find Christ, as could remain, to do so while others left.

While a hymn was being sung, those who had to leave did so; others gathered into the area of the church, and the doors were shut. There were some moments of silent prayer, and then, amidst deep stillness, Mr. Moody said, "We are all friends here, and I would just request those who believe that they received Christ to-day, and those who desire to receive him now, to stand up, that we may pray for them." For more than a minute all was still; then Mr. Moody said slowly, as one after another rose, "One, two, three, four, five, six, seven;" adding, as a large number now arose, "more than I can count. God be praised!" What a moment was that! "God be praised!" was the language of many a heart. Till eleven o'clock the church was an inquiry-room, Mr. Moody, Mr. Sankey, many ministers, and others being engaged in pointing souls to Christ; and many professed to accept God's gift, and to enter into peace.

Tuesday being wet, meetings were held in the Free Church at twelve and at half-past two. The church was filled to overflowing on both occasions; many remained in the church during the interval, singing hymns, while some ministers were conversing with anxious ones. At the afternoon meeting Mr. Sankey sung several solos. The breathless stillness and tearful eyes testified to the power that accompanied these sacred songs. Mr. Moody spoke with a peculiar force and impressiveness on "I pray thee have me excused."

After the benediction, very many remained; and when Mr. Moody again asked those who desired to be saved now to stand to be prayed for, about five hundred stood

up. It is impossible adequately to describe the scene—silence, broken only by that solemn rising. Very many were shedding silent tears—some from a sense of sin and danger, others from joy to see the Lord's work. One minister, who has seen much in connection with this religious movement, lifted his head, which had been bowed in prayer, and seeing these hundreds standing, he utterly broke down, and wept like a child.

Mr. Moody addressed the anxious, and then stated that he must leave, to keep an engagement at Inverness, but would request Mr. Sankey to remain.

Mr. Sankey and many ministers and Christian friends continued in conversation with anxious ones, till nearly six o'clock.

Men and women, the aged and the little child, were there, all with one accord seeking Christ. Some, in answer to inquiries, stated that then, for the first time, they had felt their sin and danger; others had been seeking for twenty years, others for ten years, and various periods.

Those who know the reserve and shyness to mention what is personal in religion, which characterize the people in this quarter, and who consider that many of those who stood for prayer were well known in a small town, will be best able to appreciate the power that could overcome that natural reserve.

HUNTLY.

At Huntly, once famous for its religious gatherings, open-air meetings were held in Castle Park during the first week of July, where, as soon as it became known that the services of the American evangelists had been

secured, the people from neighboring parishes came flocking in from all directions. All sorts of vehicles brought their living freights of both sexes, and the number of pedestrians from neighboring localities was altogether unprecedented. The village of Aberchirder almost emptied itself, and we understood the same might be said of many of the fishing villages along the coast, the exodus from which was so great that the powers and resources of the "innocent railway" were most severely tasked.

Immediately after the arrival of the trains, the streets of Huntly presented an appearance such as has never been seen in modern times. A conference was intended to be held in the Congregational Church, but so great was the crowd anxious for admission that the idea had to be abandoned, as no church in the town would have contained half the number of those wishing to be present, and consequently the forenoon meeting in the Park was commenced at ten o'clock, instead of eleven, as intended.

At this meeting the lowest estimate we have heard was ten thousand, some maintaining there were twelve thousand on the ground. In the afternoon the attendance was much larger, numbers having arrived by the midday trains, and also from the country; and when Mr. Moody was addressing the assemblage, it was computed he was speaking to at least fifteen thousand people, some asserting that the number was little short of twenty thousand. Notwithstanding the vastness of the crowd, which, by-the-way, was standing very closely packed together, Mr. Moody was most distinctly heard at its utmost limits.

At the evening meeting Mr. Moody began by giving some account of his own experience, and proceeded to explain the nature of faith, showing that the reason of men's condemnation was, "that they spurned the remedy." His distinction between "I will not" and "I can not" was well illustrated, and seldom has it been our fortune to listen to a clearer exposition.

After Mr. Sankey had led in singing the 40th Psalm, Dr. Black, at the request of Mr. Moody, gave an exceedingly impressive address from Gal. ii., 20. The meeting then adjourned to the parish church.

After a short address on the nature and scripturalness of inquiry-meetings, Mr. Moody invited the audience to sing a hymn standing, to give inquirers an opportunity of stepping into the inquiry-room, and a few complied. Mr. Moody startled us when he said that the vestry of the Established Church was built for the very purpose, but it was a goodly sight to see it turned to such a use.

NAIRN.

On Tuesday, July 21st, Messrs. Moody and Sankey were at Nairn. Their visit was preceded by prayer to God for an outpouring of the Spirit, and many of the Christians were looking for much blessing. Mr. Moody presided at twelve o'clock in the United Presbyterian Church. Long before the time announced that the service would begin the building was crowded. Mr. Moody gave a short address on the three kinds of Christians: Asking, Seeking, and Knocking. Mr. Sankey sung "Keep praying at the Door."

A Bible-reading took place in the Free Church at three o'clock, and at half-past six Mr. Moody addressed

an audience of not less than five thousand on the Links, on the verse, "Go ye into all the world, and preach the gospel to every creature." At eight o'clock upward of one thousand filled the Free Church, where Mr. Moody spoke for half an hour, giving a question to each soul, "Am I saved or am I lost?" Mr. Moody asked those who wished to be prayed for to stand up, when many did so. An inquiry-meeting was held at the close, and about sixty or more were conversed with, while many retired to their homes with an arrow in their hearts. Some professed to close with Jesus, and some left undecided for the Lord. Mr. Moody and his fellow-laborer left for Elgin next morning, while the services were being carried on by the ministers in town and an evangelist. The inquiry-meeting on Wednesday evening was still more interesting, many professing to close with Jesus. The whole town was moved.

ELGIN.

The *Elgin Courier* devotes two columns to the two days' visit of Messrs. Moody and Sankey to that ancient town, where meetings were held with results similar to those which have attended them elsewhere.

Last evening, 23d, at seven o'clock, an open-air meeting was held on Ladyhill. The weather was very favorable. Nearly all the shops on the High Street were shut at about seven o'clock. The sun, as he sank to rest in the west, shed his dying glory over the most picturesque scene on the hill-side. It was estimated by some that there were between five and six thousand persons present, it being the largest gathering of the kind we ever remember having seen in Elgin. Tempted by the fine

evening, all classes of the people turned out, many arriving from all parts of the surrounding districts. At the foot of the hill a platform was erected, which was occupied by the choir and speakers. The whole hillside, for a great distance up and round about, was covered with the dense multitude, that presented, with their varied dresses, a most imposing spectacle. On the Market Green there were also a large number of people.

The meeting having been opened with praise and prayer, Mr. Moody spoke for about an hour on the words, "Ye must be born again," with characteristic earnestness and graphic description. Several hymns were then sung, after which the meeting was dismissed, it being intimated that another would be held in the parish church, for which there was a great rush. The gates having been opened, the church seats were completely filled in a few minutes. The meeting was devoted to praise and prayer, Mr. Moody leaving to speak with the anxious in the new Evangelistic Hall.

Such a Sabbath-day as the last one we had never seen in Elgin. During the intervals between the different meetings, the streets were thronged with people from all parts of the surrounding districts, of all classes, "set out," of course, in Sunday attire. The number of people from the coast towns was also unprecedentedly great.

At nine o'clock a meeting of Sabbath-school teachers and mission workers was held in the parish church. It was thoroughly representative of nearly all religious workers in the town and district. Most of the clergymen of the town were present.

Mr. Moody's address, specially given to workers in the Christian field, was a most practical one, and was all

through powerfully illustrated by most suitable anecdotes, some of which, owing to their rather facetious nature, produced a smile on the faces of those present.

At half-past one o'clock, Mr. Moody preached in the Established Church, which was crowded to the utmost extent.

At five o'clock in the evening the farewell open-air meeting was held on Ladyhill, which was, literally speaking, one huge black mass. For about an hour or so before the time of meeting a perfect stream of people kept pouring onward up the High Street toward the hill. Ere the hour arrived the crowd had grown densely large. There were between seven and eight thousand persons present.

Mr. Moody arrived, with Mr. Sankey, about five o'clock. The first four verses of the 40th Psalm were sung, Mr. Sankey leading. Nothing could have been more beautiful or soul-inspiring than to hear the sound of the fine old tune "Evan," which reverberated from the hill-side. After prayer Mr. Sankey sung "The Lost Sheep." Mr. Moody then spoke from Luke iv., 16. As he concluded, the weather cleared up, and the scene was brightened by the rays of the sun. Mr. Sankey sung, "I am coming, Lord," the people joining with him. Prayer was then offered, after which Mr. Moody intimated that meetings would be held in the parish church and the Free High Church after the open-air one was dismissed. The crowd then separated.

In a short time both parish and free churches were filled. In the parish church an able and appropriate address was given by Mr. Moody on the words, "Son, remember," Mr. Sankey singing a very beautiful hymn.

At the after-meeting a large number of anxious inquirers staid, about seventy-seven persons standing up, expressing by so doing their wish to become Christians. The meetings in the other churches were equally successful.

After a visit at Banffshire Mr. Moody spent another day at Elgin, and there was great joy on Wednesday afternoon, when it was flashed through the country-side that on the following evening there was to be another of those great open-air gatherings which every one had enjoyed so much. The meeting is thus described:

"It was a strange contrast last Thursday; at five o'clock, in the busy Show at Inverness, at seven in the streets of Elgin, quiet at all times, but that night altogether passengerless and deserted. Surely something unusual was going on—the streets abandoned, the house-doors fast, the shops closed. Through half a mile of the empty streets, ours were the only footsteps that echoed on the pavement, and every thing was silent and desolate as a plague-stricken city! At last, just on the verge of the town, the stillness was broken by the distant sound of a voice, and the turn of a lane revealed a sight which time can never efface from the memory. There stood the inhabitants, motionless, breathless, plague-stricken indeed—plague-stricken with the plague of sin. The sermon was evidently half over, and the preacher, with folded arms, leaned over the wooden rail of the rude platform. Oh, the sin upon these faces round him! How God was searching the heart that night! I can not tell you who were there, or how many, or what a good choir there was, or what Mr. Sankey sung, or which dignitary prayed. I can not tell you how beautifully the sun was setting, or how fresh the background of woods looked,

or how azure the sky was. But these old men penitent, these drunkards petrified, these strong men's tears, these drooping heads of women, these groups of gutter children with their wondering eyes? Oh, that multitude of thirsty ones—what a sight it was! What could the preacher do but preach his best? And long after the time for stopping, was it a marvel to hear the persuasive voice still pleading with these Christless thousands?

"One often hears doubts as to the possibility of producing an impression in the open air, but there is no mistake this time. No, there is no mistaking these long concentric arcs of wistful faces curving around the speaker, and these reluctant tears, which conscious guilt has wrung from eyes unused to weep. Oh, the power of the living Spirit of God! Oh, the fascination of the Gospel of Christ! Oh, the gladness of the old, old story to these men and women hurrying to eternity!

"The hundred and first night in Glasgow excepted, never have we seen the Holy Spirit's nearness more keenly realized. These thousands just hung spell-bound on the speaker's lips. It appeared as though he dare not stop, so many hungry ones were there to feed. At last, when about to close, and the audience strained to catch the last solemn words, the preacher, casting his eye on a little boy, seemed moved with an overpowering desire to tell the little ones of a children's Christ. Then followed for fifteen minutes more the most beautiful and pathetic children's sermon we have ever heard; and, turning to the weeping mothers and fathers, he concluded with a last tender appeal, which must have sunk deep into many a parent's heart.

INQUIRY-MEETINGS.

"Long before the close of the address it was evident to all that the Lord of the harvest was going to give us a glorious reaping-time that night. We had not, indeed, been ten minutes on the ground, when a stranger whispered, in the very middle of the address, 'Will you come and speak to a woman about her soul?' at the same time pointing out a drooping figure standing near, with face buried in her shawl. We were not surprised, therefore, at the great crowds which entered the inquiry-meetings —in one church for women, another in a large hall for men, while the Christians went apart by themselves to another church to pray. The arrangements connected with these after-meetings were all beautifully managed, and shortly after nine o'clock the whole three were well under way. The women's inquiry-meeting was supplied with relays of workers from the prayer-meeting. The work was on a very large scale, and the workers' report was that the cases were of a very hopeful character. But the work among the men—and this is a splendid testimony to the depth and reality of the impressions—was even on a larger scale still; and the sight in the Evangelistic Hall, where the men's inquiry-meeting was held, is not soon to be forgotten. The whole hall was filled with men, broken up into little groups of twos and threes, talking in hushed yet earnest voices on the great subject of the one thing needful; while behind, in the committee-room, half a hundred young men were gathered in prayer for their groping brothers. Many of these had themselves but newly decided for Christ, and were the fruit

of the week's meetings for men, which have been blessed by God far above all expectation.

"It is useless to attempt to give even an approximate idea of the extent of the blessing which fell upon Elgin on Thursday night. The whole of Morayshire has shared it, and a powerful hold has been gained in nearly every farm-house and village throughout the countryside."

IX.

CLOSING MEETINGS IN SCOTLAND.

MEETING AT CRAIG CASTLE.

On Sunday afternoon, an open-air evangelistic service was held on Craig Castle lawn, conducted by Mr. Moody. The weather in the early part of the day was very unpropitious, heavy showers descending, with brief intervals, until four P.M., when the rain ceased, and it continued fair during the evening. The wet detained not a few at their homes, no doubt, but most of those who came seemed to have determined to be present in any case; and by five o'clock a very large company—especially taking into account the thinly-peopled districts from which they had gathered—had assembled on the beautiful lawn in front of the castle. Every valley and hamlet within a radius of ten miles sent its company in gig, cart, or afoot, until at five o'clock about two thousand five hundred people stood on the lawn. The gathering resembled somewhat one of the Covenanter hillside meetings, save that while the Bibles were still present, the broadswords were altogether absent; and the rendezvous, instead of being a wild, rocky pass, was a hospitable castle, with its fairy dell and leaping linn, celebrated in song, and known as one of the loveliest spots in Scotland.

The beauty of the scene seemed specially to move Mr. Moody, who referred to it again and again in his dis-

course, which was one of peculiar beauty, power, and pathos. Standing in an open carriage placed near a towering tree, the preacher spoke for nearly an hour from the parable of the marriage-feast. A very marked impression was produced, and many retired at the close of the service for conversation with the preacher and other ministers and friends.

The Craig gathering of August, 1874, will, we believe, be ever memorable to not a few as "the beginning of days" to them.

During the last days of August, a farewell convention was held at Inverness. It was an "all-day meeting," each hour being devoted to a special subject.

After the convention, Mr. Moody went down the Caledonian Canal to Oban, and there on Friday, the 28th, gave an address, with much apparent blessing, in the United Presbyterian Church. There had been much preparatory work in the town, not only in the open-air meetings, but also in other special services; and in the two preceding months the Rev. H. Bonar and the Rev. A. Bonar had ministered the Word in the Free Church. From Oban Mr. Moody went to Campbelton, by way of Tarbert, on Loch Fyne, and remained from the 29th till the 3d of September, when he left for Rothesay, taking the Tarbert route, and staying at Ballinakill, where many were gathered from various parts of Kintyre to meet him. His work at Campbelton was deeply interesting, and was crowned with remarkable blessing. He commenced on Sunday, the 30th, by three services; speaking first to workers, then on the blood, and lastly on the grand command, "Go ye into all the world and preach the Gospel to every creature." The result after that last

address was most striking. Upward of fifty stood up to ask to be prayed for, and to declare their desire to be Christians. The meeting had been overcrowded, and some went to the Drill Hall, where the Gospel was preached by willing helpers; but in the great after-meeting in the church all were united, and it was felt to be a time of wonderful enlargement and power. On the three following days the interest was deepened at successive meetings; till at the last, on Wednesday night, when Mr. Moody had preached on God's invitation and man's excuses, a very large number were gathered into a hall, either as converts or inquirers; and it was manifest that much fruit had been gathered to life eternal. The work now is laid on the hearts of some who are striving to confirm the souls of the disciples; and, as one means, it has been arranged to have a converts' meeting weekly, similar to that in Ewing Place, Glasgow.

The last meeting was at Rothesay, and is thus described:

"Meetings for special prayer and evangelistic work have been held here since the middle of October last year. These meetings were held in several of the churches on the Sabbath evenings; in the Victoria Hall, and latterly in the Town Mission Hall on week-day evenings. These services, added to the general interest manifested throughout the country in religious things, led to united meetings for prayer. These daily meetings were brought to a close about the end of May. The meetings in the Town Mission, however, were continued three nights weekly, from the 14th of December last till the present time, and have, we believe, been blessed to not a few. There have been marked cases of interest, and those who

took part in the meetings have been greatly refreshed and encouraged, while week by week they were growing more earnest in the work. The prayer-meeting on Saturday evenings has been for some time marked as possessed of more than usual interest.

"Several requests from all the ministers and office-bearers in town were sent to Messrs. Moody and Sankey, without success until last week, when, on returning from Campbelton to Greenock, *en route* for Belfast, Mr. Moody kindly agreed to spend Thursday evening in Rothesay. As soon as the telegram to this effect was received, arrangements were at once made for holding one or more meetings. The news soon spread through the town and island, and it was speedily evident that one building would be insufficient to hold the numbers likely to attend. Accordingly it was arranged to hold a meeting at seven o'clock in the West Free Church, and a second meeting in the East Free Church, at half-past eight o'clock. After Mr. Moody's arrival it was found that only one meeting could be addressed by him, and a change of arrangement had accordingly to be made—a change at first regretted, but which eventually proved to be for the benefit of all. The West Free Church, being the largest building, was accordingly selected, and by seven o'clock was literally packed—passages, pulpit stairs, lobby, etc., being occupied by a dense mass of human beings. Mr. Moody arrived at half-past seven, when Rev. Mr. Thomson took the chair, and gave out the 43d Psalm. Rev. Mr. Ross read several requests for prayer, after which, the Chairman having engaged in prayer, it speedily became manifest that the atmosphere of the church was such as the ordinary means of ventilation could not

remedy, so densely was it packed. During the singing of two hymns—'God is Love,' and 'Jesus paid it all'—arrangements were being made for conducting the service in the open air.

"To the great relief of many in the church, and to the intense delight of hundreds outside, Mr. Moody intimated that the remainder of the service would be conducted by the sea-shore on the Esplanade. Here, in a few minutes, during which the 23d and part of the 17th Psalms were being sung, an immense throng of people, numbering not fewer than three thousand persons, had assembled round the preacher. After a short prayer, Mr. Moody preached from Mark xvi., 15, 16. For fully an hour he riveted the attention of his large audience, narrative, metaphor, parable, illustration, and appeal following each other in quick succession and agreeable variety. Toward the close of the service the scene was one never to be forgotten. The firmament was cloudless, and myriads of stars shone brilliantly (for by this time night had fully set in), and were reflected in the Bay, beyond which lay the Cowal Hills, dark and massive in the distance. Every now and again the houses in the Gallowgate and the spire of the West Free Church were lighted up by flashes of sheet-lightning. The Esplanade with its thousands was in front of the preacher. Deeply impressed, evidently, with the position, the scene, and the circumstance that he was addressing probably for the last time a Scottish audience, Mr. Moody concluded a discourse which for point and power we have not heard on any former occasion surpassed. It was evident the Spirit of the living God blessed the truth, for when the intimation was given that a second meeting would be held in the church for

prayer and further explanation of the way of life, the building was very speedily well-nigh filled.

"An inquiry-meeting was held afterward in the hall adjoining the church, to which a large number of persons retired, deeply impressed with the concerns of the soul. The night of Thursday, the 3d of September, 1874, will be memorable in the history of many a precious soul, and multitudes will joyfully echo the words of the Psalmist: 'The Lord hath done great things for us, whereof we are glad.'"

THE WORK IN IRELAND.

I.

BELFAST.

SINCE the great revival of 1859 Ireland has never been so deeply and extensively moved as during the visits of Messrs. Moody and Sankey. In some respects there is a marked contrast between the two awakenings. At that time there were great physical excitement and outward signs, such as loud cries, and what were termed "prostrations," indicating inward agony of spirit and feelings of terror. In the present revival the Spirit has been pleased to move more silently, and touch the tender chords of the heart. From "the sweet hour of prayer" there have gone forth influences gentle as the summer breeze, carrying to thousands a sense of the love of Jesus, and of the attractions of the heavenly home. The truth has been given in the words and songs of our dear brethren, baptized with their tears, and palpitating with their heartfelt interest in the salvation of souls. We are tempted to express our personal gratification that they are American brethren; but they now belong to no one country, but to God. Christendom adopts them, and all who love our Lord Jesus Christ pray for their success. Through them America salutes Ireland, expressing the

hope that all her sons and daughters may be brought into the kingdom of God.

On Sunday morning, September 6th, 1874, at the early hour of eight, the evangelists commenced their labors in Belfast, and continued their meetings for ten weeks, chiefly in that city, Londonderry, and Dublin. The same encouragement attended every meeting; the same blessed outpouring of the Spirit followed their efforts that had marked their past career. The largest churches in Belfast were crowded, and at the open-air meetings on the Sabbath the masses were computed by acres; while at a week-day meeting held in the Botanic Gardens, it was estimated that twenty-five thousand persons were present. In gathering in the harvests in the closing meetings, one was appointed for inquirers and another for converts, admission being given by tickets. It is stated that upward of two thousand four hundred persons were thus admitted to the first meeting, and that Mr. Moody was most deeply moved by it, as we shall see in the narrative to be given. For the meeting for converts two thousand one hundred and fifty tickets were given. What a harvest, and so soon gathered in! The details of the work are given in most of the leading British religious journals, from which we make extracts.

The first meeting, September 6th, was exclusively for Christian workers, and long before the hour named the chapel was crowded. The meeting was conducted in the usual way by Messrs. Moody and Sankey. Mr. Moody struck the key-note of entire devotedness and unwearied labor for the Lord Jesus. All present seemed, in silent prayer, to lay themselves upon the altar afresh, as living sacrifices to the service of God.

The second meeting was advertised to meet at half-past eleven in the Fisherwick Place spacious church. The desire to hear had crowded the church long before that hour, many going away unable to obtain admission. Mr. Sankey led the praise. Mr. Moody chose as his subject, "Love." The impression upon the minds of multitudes was very deep. Many, we feel persuaded, tasted in fresh power of the love of God, and had their love drawn out toward him.

Still a third meeting remained, advertised to be held at 7 P.M., in the largest church in Belfast, capable of holding two thousand. It is considered that not above one-fourth of the people, who crowded the streets around the building, were able to gain admission. During the service there were visible signs of the presence and power of the Holy Spirit. At the second meeting many anxious sinners remained for conversation. Not a few professed to accept the offered gift of God from the hand of his only-begotten Son.

The daily prayer-meeting was commenced in Dougall Street Chapel on Monday, at twelve. The chapel was so overcrowded that it was deemed advisable to adjourn next day to a more capacious building, capable of holding fourteeen hundred people. This "sweet hour of prayer" is the centre of the whole movement, and has already proved a blessing to many. On Monday evening the evangelistic meeting was held in Rosemary Street Church. It was a most blessed and fruitful one; but the crowd was so great, and caused such inconvenience, as to induce Mr. Moody to alter his plans somewhat, and during the succeeding days of the week he has held a meeting at two P.M. exclusively for women, in Fisherwick

Place Church, and a meeting in the evening in the other church exclusively for men. The Lord has greatly blessed the arrangement. The meeting at two o'clock for women has been crowded each day. The Spirit of the Lord has been present to heal. Each day increasing numbers remain to be spoken to about their souls, and many profess to have entered into rest through faith in Jesus.

CROWDED MEETINGS.

The work has had a good commencement in Belfast. Numbers thronged to the churches, so much so that the happy plan was adopted of dividing the meetings, and holding gatherings for women only at two o'clock, and for men at eight o'clock.

On Friday (11th), Mr. Moody addressed both meeetings, taking for his text, "The Son of man is come to seek and to save that which was lost." With great power and aptitude he proclaimed the Lord Jesus as the "Seeker;" and very touchingly he convinced the people that he was now seeking each individually, seeking to save and to bless them. Mighty faith, then, appears to be the secret of Mr. Moody's power. On the hearers he urges decision now to accept salvation on faith in Jesus only. His address was interspersed with telling illustrations, which came right home to every heart. He rapidly referred to the parable of the lost sheep and lost piece of silver, and graphically narrated the sudden conversion of Zaccheus, unmistakably evidenced by the immediate fruit of the Spirit in his change from an extortioner to a restitutor. Mr. Sankey's very sweet solos and touching hymns, accompanied by the American harmonium, pro-

duced a powerful effect in deepening the impression of the Word.

The large church of the Rev. H. M. Williamson, which holds two thousand, was filled with women of all classes; and the one in Rosemary Street, which holds fifteen hundred, had every seat occupied with men. They were mostly shop-keepers and mechanics, and a large proportion such as do not regularly attend churches. After the evening meeting, the Christians were invited to remain and pray for the speakers to the anxious; and the inquirers were directed to side apartments, of which several were filled with those whom the Holy Spirit was convincing of sin, and of the need of a Saviour.

On Saturday, the 12th, there was one meeting for children, presided over by Mr. Sankey. It was most interesting, and crowded with earnest and thoughtful young faces.

On Sabbath, the 13th inst., Mr. Moody held a meeting for Christian workers at the early hour of eight, and notwithstanding the hour, the place was crowded, so much so, that the overflow filled an adjoining room. The address was touching entire consecration to God, and more whole-hearted activity in his service. An open-air meeting was advertised for half-past two o'clock. It was held in an open space, in the midst of the mill-workers of the town. Few, if any, of the thousands who attended that meeting will ever forget it. Very many will remember it with joy in the Father's home on high. The attendance was exceedingly great, estimated variously at from ten to twenty thousand! The weather was favorable. Mr. Moody's address was founded upon Mark xvi., 15, "Go ye into all the world and preach the Gos-

pel to every creature." Mr. Sankey sung "Jesus of Nazareth passeth by." While he was singing, I could observe in the glistening eyes and the deep sighs of many around where I stood that it was even so.

In the evening Mr. Moody held a meeting exclusively for inquirers; no others were admitted. The attendance exceeded upward of three hundred. All human computation on this subject must be very indefinite; but when we consider the many who were not present, as the evening service was held at the same hour in all the churches, and add also the numbers at inquiry-meetings held in many of the churches, it will be seen that the shaking among the dry bones has been already very great; in Mr. Moody's judgment, greater than during the first week in any other place.

The attendance at the meetings on Monday, 14th, was greater than before. At the meeting for women in Fisherwick Place there were present about fifteen hundred, and at the meeting for inquirers a marked increase; more, indeed, than the Christian workers present could reach.

As time advances this gracious work of God seems to extend and deepen rapidly. On Tuesday the experiment was tried of holding a meeting in the evening exclusively for women, in order to reach the workers in mills and warehouses. More than an hour before the time of meeting the streets around were packed with a dense mass of women; and when the gates were opened the place was filled almost in a moment, and after that, with the overflow, three large churches. In all these meetings, the anxious willing to be spoken to were more than could receive attention. We have reached a diffi-

culty of an unusual character—an inability to find Christian workers in sufficient number, who are willing to point the seeking sinner to the Lamb of God.

The number of strangers who from long distances visit Belfast to attend the midday meetings is daily increasing. In this way the work is already extending, and, I trust, will cover the whole island. At its present stage of progress the most marked features are desire to hear the Word of God, willingness to be spoken to upon the state of the soul, frank confession on the part of many that they do not savingly know Jesus, and, most blessed of all, the equally frank confession on the part of many that they have "found him of whom Moses in the law and the prophets did write, Jesus of Nazareth."

Last night (Thursday, 17th) the number waiting to be spoken to was so great that an attempt to speak to each individually was scarcely made. Two or three addresses were given pointing them to the Lamb of God for salvation.

PROGRESS OF THE WORK.

The progress of the work of God in Belfast is still very encouraging. God continues to own the labors of these dear brethren. The manifestations of the Spirit's presence and power were very marked. In the earlier days of the movement, of the many who were deeply convinced of sin, comparatively few seemed to come to rest and faith in Jesus. It seemed as if a higher tide of the Spirit's power were needed to guide them through the quicksands of difficulty, and over the bar of doubt and distrust, into the haven of rest.

This week, we thank God, it is otherwise. We can

say with thanksgiving concerning many, "They which have believed do enter into rest."

The meeting for the young on Saturday (26th) was very striking. Mr. Moody presided. The truth seemed to reach, in the Spirit's power, many young hearts. A meeting for boys under fifteen has been organized. Some of the cases are exceedingly touching, affording, I conceive, illustrations of the work of God upon the human heart in its simplest and deepest form. This meeting for boys assembles every evening at half-past seven.

The open-air meeting on Sabbath (27th) was held in a different part of the town; the multitudes assembling were equally as great (according to some greater) as on the past Sabbaths. Mr. Moody's address was well calculated to awaken from security, and draw sinners to the one refuge. We have been reaping the fruits in our inquiry-meetings during the week.

On Monday Fisherwick Place Church was open for inquirers from two till ten o'clock. Mr. Moody and other Christian workers were occupied all that time in pointing sinners to the Lamb of God. It is impossible to say, how many wounded spirits were conversed with during the day.

Though more privately held, I must not omit to notice a meeting which Mr. Moody had on Sabbath night (27th), with men who profess to have been led to Jesus since these special meetings began, and with others anxiously seeking. I saw many wonderful meetings during the year of grace (1859), but I do not think I was ever so impressed with the glory and beauty of the work of God as when I entered this meeting toward the close

of it. It was a sight which would have drawn tears of joy from any heart to see upward of two hundred young men, the very flower of our youth, one after another acknowledging Jesus. Passing just across the street, I entered May Street Church, where more than a thousand men were assembled to hear the glad tidings of great joy.

In order that as many as possible might have an opportunity of hearing the Gospel at these special services, admission on Tuesday night was by tickets, given only to such as had not hitherto heard Mr. Moody. About three thousand tickets were given on personal application. It was a season to be remembered. The soil, so to speak, was virgin; the attention so marked as to be almost painful in its silence; the presence of God very powerful in the consciousness of every spiritual mind. The inquirers at the close of the meeting were spoken to, as far as they could be overtaken, in adjacent churches, to which the men and women were sent respectively.

Sabbath morning (4th) dawned upon us very wet and windy. We had fears that it would be impossible for the masses of the people to meet in the open air; but a little while before the hour of meeting the rain ceased, the sun shone out, and the weather became most auspicious. Here let me say it has been most noteworthy that, during the last weeks, while we have had most inclement weather, yet every Sabbath-day and at the hour of our great gatherings it has been all that could be desired.

The number in attendance was fully equal to that of any preceding Sabbath. It may give some idea of the multitude to state, that the field on which the meeting

was held contains about six acres, and that the people stood densely packed from one end to the other. There was profound solemnity. The impression upon the hearts of the people by the truth in the power of the Spirit was very deep.

Mr. Moody held his usual meeting on Sabbath evening for those in deep distress about salvation, and for those who had found eternal life during the past weeks, through faith in Jesus. The meeting was exclusively for men, and admission solely by ticket. The hall in which it was held was completely filled. Mr. Moody stated in the noon-day prayer-meeting on Monday that, in his judgment, it was the most remarkable meeting he has had yet in Europe. To God be all the praise! One after another of these young men—and they comprise the very flower of our youth—rose, and, with clearness and wonderful felicity of expression, in burning words declared what God had done for his soul. At length, at nine o'clock, the meeting was closed.

Meanwhile another meeting of men was assembling in a church. It was already very nearly filled when we heard the tread of a large company approaching. It was a phalanx of these redeemed youths. They sung the new song. In a spontaneous burst of praise they were telling forth the wonders of redeeming love. No language can describe the scene. The heavenly echoes of that burst of praise, I think, will never be forgotten by any who heard it. The meeting that followed, consisting of some two thousand men, I need not say, was one of profound interest—Jesus in the midst, and the marching glorious.

During each day of this week and at every gathering

more and more of the presence of the God of salvation has been manifested. Let me in a sentence or two attempt to describe one which was most wonderful. Mr. Moody addressed on Monday evening in Fisherwick Place Church a meeting of men. At the close of his address, all who had recently been found by the Good Shepherd, and also all who were seeking him, were requested to retire to the adjoining lecture-room. Some six hundred men responded. Mr. Moody again sifted them, by requesting that those only who were deeply anxious to be saved should adjourn to another room. Probably nearly three hundred did so. In breathless stillness Mr. Moody addressed them, very briefly stating that he could do no more for them—that they had heard the Gospel, and that it was for themselves to decide. He called upon them to kneel and pray for themselves. They bowed as one man, and now here and there might be heard the short cry for mercy—a few earnest words of supplication; probably about thirty or forty cried to God one after the other. "Surely the Lord is in this place!" was the thought which rose in the hearts of all.

After a short prayer by Mr. Moody, he addressed them very faithfully. He again held forth Christ, and invited all to rise who felt that they could there and then accept Jesus. All of that large company, save twenty or thirty, stood up, and solemnly avouched the Lord to be their God. This wonderful sight can not be described. The glory of it can not be realized, even by those best acquainted with divine things. If there is joy in heaven over one sinner that repenteth, what shall we say of the gladness in the Father's house when the penitents in companies of some two hundred enter, as it were, at once?

Thursday, October 8th, was selected for a gathering of the masses in the open air. Many had fears for the weather, but much earnest prayer in many places was offered to God for the success of the meeting. God did for us above what we asked. The weather was splendid; every thing, as regards order and decorum, was all that any of us could wish. It was the largest open-air meeting I had ever attended. I can not pretend to fix a limit to the numbers. He who counts the stars knew the history of each one present, and what were the dealings of his heart with Christ, and the free offer of his salvation. The only regret expressed by any was that the services were so short.

Mr. Moody addressed the vast multitude from the words, "I pray thee have me excused." With graphic felicity, great clearness, and soul-piercing power, he exposed the miserable pretenses by which sinners impose upon themselves, in refusing an offer of present blessedness. The address seemed to strike with convicting power many consciences, and, from many instances coming under my own observation, I have reason to believe, in salvation power.

THE CROWNING BLESSING.

The great gathering in the Botanic Gardens on October 8th has been our crowning mercy in this season of blessing. We feel as if every prayer had been heard and every heart gratified by our gracious God. As the days pass, and as tidings reach us from the country districts all around, we continually hear of rich blessings bestowed and of precious fruits following. Many carried with them to their homes the spark of renewed life.

That spark has, in some cases, already kindled into a blaze. We receive the good news from many places of great readiness to hear the Word of God, and the cry, "Come over and help us," reaches us from many quarters.

Our dear American brethren left us on Saturday for Derry. Tidings have reached us that a great and effectual door was opened unto them in that city. Meanwhile, in Belfast our meetings have gone on as usual. The interest in divine things continues unabated, many anxiously seeking Jesus, and many finding him as their refuge and portion. In the young men's meeting, held every evening at nine, the work of God makes great progress. Monday night was especially a night of great power.

Messrs. Moody and Sankey returned from Derry this morning (October 15th) to hold their final meeting, ere passing on to Dublin. Mr. Moody presided at the noonday prayer-meeting. The subject was, "Lessons from the Life of Jacob." The meeting was one of great interest. The meeting in the evening was held in St. Enoch's Church. It was exclusively for sinners under anxiety of soul, who professed to be earnestly seeking Jesus. Admission was by tickets, and that, moreover, on personal application.

Readers may judge of the depth of the movement and the measure of awakening power upon the souls of men by the Spirit of God, when I state that upward of two thousand four hundred persons were so admitted! It was Mr. Moody's last appeal in Belfast to the Christless. I may not attempt to describe the scene! He set before the anxious, sin-stricken multitude, Jesus in all the glory

of his sufficiency—in all the attractions of his dying love. He showed him as, with one foot upon the threshold of the heart, seeking admission. Now in faithful and firm words he warned them of the dangers of delay, and then he gently moved them in tenderness, as one whom his mother comforteth. At length he ceased speaking, that each might hear in the silence the voice of Jesus pleading directly. In the awful stillness of that moment many of that great company of seeking sinners, I trust, were able to say in words expressive of soul submission, "Speak, Lord, for thy servant heareth."

I think it must have been the most notable meeting in the experience of Mr. Moody. I do not at present remember to have read of any such meeting, as regards the number of the awakened, in modern times. Does it not seem like a return of Pentecostal power, when three thousand were similarly smitten with soul concern?

October 17th.—Yesterday was the concluding day of the labors of our beloved brethren. The noonday prayer-meeting was crowded. The great multitude was moved deeply with contending feelings—of joy in God and gratitude for all he had done, for so many of them through the labors of his servants; of sorrow because they should see their faces no more till the resurrection-morn. The meeting commended them to the grace of God, beseeching the God of all grace to bestow a fresh baptism upon them of power for their work in Dublin.

At the two o'clock meeting in Fisherwick Place Church Mr. Moody chose as his subject, "The Gift of the Holy Ghost as a Baptism of Power for Witnessing and Work." As he spoke of power, the Spirit of might seemed to descend upon him.

The meeting in the evening was for the young converts, for all who had reason to believe that they had found Jesus since Messrs. Moody and Sankey came to Belfast. Admission was strictly by ticket. These tickets were only given on personal application. About two thousand one hundred and fifty tickets were given! What a rich harvest—how soon gathered! The result of some five weeks' work! We have good reason to believe that even this number fell very far short of the whole number who profess to have received Jesus as the gift of God.

It was a soul-stirring sight to see that vast multitude, including the Christian workers and ministers, numbering more than three thousand. It was like the sound of many waters to hear this multitude sing the new song. As all stood and sung in one burst of praise,

> "O happy day, that fixed my choice
> On thee, my Saviour and my God!"

the effect was overpowering, filling the soul with a sweet foretaste of the praises of heaven.

Mr. Moody's last word of comfort and encouragement was founded on Rom. xiv., 4, "God is able to make him stand." He closed his address by commending all the new-born souls "to him who is able to keep you from falling." Hundreds of men not used to the melting mood, with weeping eyes and heaving bosoms, heard him say, as he concluded, "Good-night! We shall meet in the morning when the shadows flee away."

II.

LONDONDERRY.

MESSRS. MOODY and Sankey arrived at Londonderry from Belfast on Saturday evening, and commenced their labors on Sunday, the 11th, with the same spirit of energy and enthusiasm which had carried them through so much in Belfast. Mr. Moody exhibited little trace of hard work or fatigue, though for some weeks past he had gone through an amount of mental and physical toil under which many men would have completely broken down. There were the same freshness and vigor, the same fertility of illustration and pointed application, the same earnestness and simplicity, the same zeal and enthusiasm, and the same intense desire to win souls for his Master. Three services on the Sabbath, and the same number on each of the following three days of the week, with inquiry-meetings each evening, have been his programme here, and he never seemed to fail either in body or mind. He appeared conscious of the shortness of his visit, and seemed to grow more earnest in consequence.

While Mr. Moody faithfully presented the Gospel, Mr. Sankey was no less faithful in his lessons in song. He was so admirably assisted by a local choir as to draw a special eulogium from Mr. Moody at one of the noon meetings. He said he had heard a great many choirs assist at these meetings, but he had never yet heard one which sung so sweetly and so well as the one which had

been organized to assist in singing the praises of God in Londonderry. On the same occasion he referred to the importance of the Church paying greater attention to the subject of praise. Some were only for singing the psalms, but he thought they should also sing "new songs." A new hymn was just as good as a sermon. They could sing the Gospel into many a man's heart. He hoped the Church would feel alive to its duty in this matter of praise, and not be hindered by prejudice, which is the twin sister of unbelief.

The opening meeting was intended for Christian workers, and Mr. Moody dwelt especially on the subject of Christian work, and gave some earnest and practical counsel. On the same day two meetings were held in the First Presbyterian Church, one at four and the other at eight o'clock. The ordinary congregational services were conducted in the church at twelve o'clock, without, of course, any instrumental accompaniment in the praise. At both special services the church was crowded to overflowing, and the gates had to be closed half an hour before the commencement of the service.

On Monday, Tuesday, and Wednesday, three services were held each day, including one children's service. Owing to the heavy rain on Monday, the church was not so well filled as on the other days, when the congregations were very large; but on each evening fully two thousand found accommodation in the church, filling it from floor to ceiling, while the hundreds unable to gain admittance went to the Wesleyan Chapel, where they were suitably addressed. The concluding meeting on Wednesday evening was especially large, and the services particularly solemn.

With regard to the audiences, they were thoroughly representative. Young and old of all classes, not only of the inhabitants of Derry, but of the surrounding districts, for miles, attended. Excursion trains on the Irish North-western Railway and Northern Counties Railway brought many into the town, while hundreds walked and drove many miles, in order to be present at the meetings. The attendance steadily increased to the close, and as the last of the services approached, there seemed to be a general expression of regret on the part of all interested. A noticeable incident in connection with the meetings, was the large number of clergymen who were present at them.

The prevailing characteristic of all the meetings was intense earnestness and solemnity, without any undue excitement. The services seemed to awaken the liveliest interest in the public mind, and to produce a marked impression. The inquiry-meetings after the first night were well attended, large numbers of both sexes remaining for conversation and prayer with Mr. Moody and the Christian workers who were admitted (by ticket) to converse with the anxious. In this respect every precaution was taken that none but duly qualified persons should be admitted. The time occupied at these meetings was brief, but the addresses and conversations earnest and impressive. The upper room was set apart for female inquirers, and the lower school-room for males. These meetings are described by those who were present as having been of a most interesting character.

Arrangements were made for continuing a twelve o'clock prayer-meeting, and a meeting at eight o'clock P.M. daily.

III.

DUBLIN.

Our brethren tarried in this city from October 24th to November 29th, a month of the same spiritual blessings, vast assemblies, waking-up of churches, and uprisings of multitudes seeking Jesus as before. The clear notes of the Gospel trumpet seemed to be heard in every street, lane, house and shop, factory and school, in the city, calling men, women, and children to hasten and secure the life everlasting. Every wind that blew seemed to bear over the city the glad tidings of salvation. Every morning sun lighted up the pathways to the cross. The indifferent were aroused, the hardened were melted, scoffers were silenced. Protestants and Catholics mingled in the same crowds, and pressed forward together to reach the fountains of the water of life. Without stopping to give details in chronological order, let us look at the grand results.

Rev. J. G. Phillips writes in the *Times of Blessing:*

"To a stranger attending one of the services of these American evangelists, it would seem as if they were addressing a Dublin audience for the first time, the crowds are so great and the interest evinced is so intense. Day after day every meeting is crowded. Neither time, distance, nor weather appears to have much effect in diminishing the number of those who attend. On Monday morning, the 2d inst., as the rain was coming down very

heavily at the hour for the noon gathering, and had been doing so for some time previously, I thought there would be but a very small attendance at the prayer-meeting; but when I got there, I was agreeably disappointed. Last night, Friday, the attendance at the Exhibition Hall was larger than I have seen it on any week-night since these meetings began. And not only is the work growing broader, but I believe it is also growing deeper; it is becoming a more personal thing with many. It is not simply what Messrs. Moody and Sankey have to say; but it is, 'What have Christ and Christianity to do with *me?*' To many hearts this question is now brought home, and many, very many with deep earnestness are asking, 'What must I do to be saved?'

"The general details of the work here this week are the same, with a few exceptions, as last week. Two meetings on Sabbath—one at eight o'clock in the morning for Christian workers, Sabbath-school teachers, etc., and another, in the Exhibition Palace, at four o'clock in the afternoon; and three meetings each week-day, except Saturday, when there are only two—one at twelve o'clock for children, and the other, a prayer-meeting, at half-past seven, for Christian workers alone. On Sabbath evening last there was, in addition to all these, a meeting for inquirers at half-past eight o'clock.

"All the meetings on Sabbath were largely attended. At the eight o'clock A.M. meeting for workers the Metropolitan Hall was crowded. Mr. Moody continued his subject of the previous Sabbath—Requisites for those who would work for Christ—by speaking on 'Enthusiasm,' which he said was the fourth Requisite. He certainly appeared to be most enthusiastic himself. He de-

livered his address in his usual earnest manner, and illustrated his various points by some most striking anecdotes of his own personal experience. The effect of the meeting was good, and many, if not all, went away stirred up, and determined to be not half-hearted, but more energetic and enthusiastic workers in the Master's vineyard.

"The afternoon meeting was, so far as outwardly appeared, most successful. The crowd was immense. Long before the hour for beginning the meeting, hundreds were going away unable to get a seat, and at four o'clock the whole vast space was one living mass of human beings. It was sufficient to rouse the most apathetic to see such a multitude of people listening with the most rapt attention to that which, sent to their hearts by the Holy Spirit, was able to make them wise to salvation. There was not the least jar during the whole service, which was most impressive and solemnizing; and Mr. Moody's address, which was on what Christ is doing, and what he offers and wants to be to us, was most soul-stirring.

"The inquirers' meeting, which I have already mentioned, held in the Metropolitan Hall at half-past eight o'clock, was a most interesting one. A large number were present, and many went away rejoicing in Christ.

"The meetings of Sabbath were an index to those of the whole week; for from the prayer-meeting at noon on Monday to the children's service in the Exhibition Palace at noon to-day, Saturday, all the meetings were most interesting, solemnizing, and edifying, and were all very largely attended. The interest attaching to these meetings is not confined to the people of Dublin and its immediate neighborhood. Persons are coming from

some of the most southern and western counties of our island to be present at these services. I myself was speaking at one of them to a man who had brought his son, a boy about fourteen years of age, a distance of one hundred miles for this sole purpose. And when these persons go back, in many cases they go not unblessed, but carry gracious sheaves with them, and thus their own neighborhood comes in for a share of the blessing which is now falling so richly on Dublin.

"On Monday and Tuesday last, instead of the Bible readings at two o'clock, there were meetings for inquirers. The body of the Metropolitan Hall was filled. These meetings were in addition to the usual inquiry-meetings held at the conclusion of the service every evening in the Exhibition Palace. It may give some idea not only of the numbers who attend the meetings in the Exhibition Palace from evening to evening, but also of those who are roused to think of their souls, when I state that hundreds of inquirers have remained to be conversed with every evening this week. And the numbers have been increasing nightly. Last night, Friday, as soon as the large doors between the hall and the 'large concert-hall,' where the inquiry-meetings are held, were opened, the inquirers came flocking in, and in a short time the room was almost filled. Of course, amidst such a number of people, there are a great variety of experiences and states of mind. I would not say that all those who make their way to the inquiry-room are very deeply convinced of sin or anxious for salvation; but many of them are most desirous and most terribly in earnest to discover the way of salvation; and many who go there in despair depart in joy; while many more, who

never go to the inquiry-meetings at all, find peace and a firm resting-place in the riven side of the Rock of Ages."

FROM AN EPISCOPALIAN MINISTER.

"We have never before seen such sights in Dublin as we have seen this last week, night after night, at the Exhibition Palace. It is estimated to hold ten thousand persons. Every night it is filled, and the attention and silence are wonderful. One feels that the Spirit of God is present, and that 'a wave of prayer' is continually going up to the throne from the Lord's people.

"The second week of this visit has now nearly come to a close; and when the visits of kings and princes have been forgotten, this will be remembered by many, even through all eternity, for the Gospel so faithfully preached by Mr. Moody, and so sweetly sung by Mr. Sankey.

"Thank God, every day reveals a growing interest on the part of the public at large in their evangelistic labors. Every day their work is extending, widening, and deepening. The inhabitants of Dublin are becoming alive to the fact that we are now in the enjoyment of a great 'time of refreshing,' and that our gracious God is working powerfully among us by the instrumentality of these his honored servants.

Such a sight has never before been witnessed here as may now be seen every day—thousands flocking to the prayer-meeting and the Bible-meeting, and most of all to the evening services in the Great Exhibition Palace. It is a sight to fill the heart of the child of God with deepest emotion to stand upon the platform erected in that building, from which Mr. Moody preaches, and to cast one's eye over the vast concourse of people, hanging on

the speaker's lips, as in burning words he discourses of life and death, heaven and hell, 'Jesus and his love;' and one can not but ask the question, 'What is the magic power which draws together those mighty multitudes, and holds them spell-bound?' It is the simple lifting-up of the cross of Christ—the holding forth the Lord Jesus before the eyes of the people in all the glory of his Godhead, in all the simplicity of his manhood, in all the perfection of his nature, for their admiration, for their adoration, and for their acceptance.

"As an Episcopalian minister, I am most thankful to see so many of the dear brethren of my own church, as well as of the other evangelical churches, attending and taking part in these happy services.

"One dear brother, an able and godly minister, stated a day or two ago that, by attendance at these services, he seemed to have 'returned to the freshness of his spiritual youth.'

"This is the outline of the past week's work. On Saturday evening, at the service in the exhibition building, Mr. Moody entered into a defense of his custom of holding meetings for inquirers after each service, and proved, in answer to objectors, that he had abundant Scriptural warrant for so doing.

"On Sunday morning, at eight o'clock, there was a meeting for prayer of the workers connected with this good cause. Mr. Moody addressed them, and spoke many kind words of encouragement. The afternoon service in the Exhibition Palace on the same day was densely crowded, from eight to ten thousand persons being present. Mr. Moody preached a stirring sermon from Luke iv., 18. The whole audience seemed deeply affected by the

sermon, as also by that touching hymn, 'The Ninety and Nine.'

"At the noon prayer-meeting on Monday at the Metropolitan Hall, the subject was, 'Work for Christ.' Mr. Moody gave some striking instances of awakening which came under his own observation in the inquiry-room during the past week. The Rev. Dr. Marrable (Episcopalian) also supplied some interesting facts, as did also the Rev. Mr. Wilson, president of the Primitive Wesleyan Conference. The Rev. Dr. Craig told of an officer of rank and position, who was one of the first to scale the walls of Delhi, and who, though he was in Scotland during the sojourn there of the American evangelists, yet never attended their services, but who was induced to do so here last week, and the result was that he found a joy and peace in his soul which he had never before known. These are only a few out of very many instances that might be mentioned. To God be all the praise!

"All the services have been largely attended; indeed, the numbers seem to increase from day to day.

"I would specially call the attention of your Dublin readers to the Bible-reading at two o'clock each day in the Metropolitan Hall. There indeed is a feast of fat things prepared for them. It is deeply instructive to see the 'things new and old' which Mr. Moody draws in rich profusion from the treasury of God's Word. May God bless him, and make him a blessing to thousands!"

THE BIBLE A QUIVER OF ARROWS.

"God has wonderfully fitted these his servants for the work he has given them to do. It is to be feared that there is a want of directness, if not of earnestness, in our

preaching. Now the great characteristics of Mr. Moody's preaching, as Professor Blaikie, of Edinburgh, has well expressed it, 'are directness, earnestness, and naturalness,' or, as a beloved brother in Dublin described it, 'He does not wait for the end of his sermon to make the application, but the Bible in his hands is a quiver, and every passage to which he refers is an arrow, which, the Holy Ghost accompanying, he shoots home straight to the hearts of his hearers.'

"The use of the inquiry-room. I am aware that here I am treading on delicate ground. I know that many ministers and others either object entirely to the inquiry-room, or are uncertain about it. I had, at first, the same difficulties myself; but, from what I have lately seen, I am satisfied it is of great importance to speak, if possible, with each anxious inquirer while the Gospel is still ringing in his ears—while his heart is softened and his conscience tender. In this way we come to know what are those doubts and fears and difficulties which are keeping the poor sinner from Christ.

"The Bible-reading in the Metropolitan Hall, on Friday, the 30th ult., was conducted by Mr. Moody. It was, as usual, densely crowded. The subject was 'Assurance,' and he showed from many Scriptures that it is the privilege of the child of God to know that he *is passed* from death unto life, that he hath eternal life abiding in him.

"At the exhibition service on Sunday, November 1st, the crowds were enormous. A most solemn stillness pervaded that vast audience of some ten thousand souls as the preacher gave a connected and most graphic account of the history of our blessed Lord from the hour of his betrayal by Judas to his resurrection and ascen-

sion to the Father's right hand. And he dwelt forcibly on the fact that Christians do not worship a dead, but a *living*, Christ, one who ever liveth to make intercession for sinners.

"On Thursday and Friday, at the Bible-reading, Mr. Moody spoke upon the person, work, and offices of the Holy Ghost. He strongly urged the necessity of the Spirits anointing for *service* for Christ as well as for conversion, which should be sought for by continual prayer.

"But we are sadly reminded that Messrs. Moody and Sankey can not stay always with us; like the Master whom they serve, they must visit other cities also—Liverpool, Manchester, etc., and London. If my words could reach the ministers—especially those of the sister Church of England—laboring in those great cities, I would earnestly bespeak for our American brethren a kindly reception at their hands. I would say, 'Lay aside all prejudice as unjust and unwarranted. Receive them cordially. Trust them. Help them with your prayers and hearty co-operation. They are men of God. The Spirit of God rests upon them. The love of God animates them. They go to help you, and not to hinder you, in your work; not to make proselytes to any sect or denomination, but to gather in souls to Christ.'"

ROMAN CATHOLICS.

"Our Roman Catholic brethren, as a rule, have acted a noble part. They have been respectful; and, to a certain extent, sympathizing. In this week's number of the *Nation*—an organ at once of national (as it is called) and ultramontane principles—an article has appeared, entitled 'Fair Play!' which is exceedingly creditable, and

which indicates the advent of a new day in Ireland. The editor informs his constituents that 'the deadly danger of the age comes upon us from the direction of Huxley and Darwin and Tyndall, rather than from Moody and Sankey. Irish Catholics desire to see Protestants deeply imbued with religious feeling, rather than tinged with rationalism and infidelity; and as long as the religious services of our Protestant neighbors are honestly directed to quickening religious thought in their own body, without offering aggressive or intentional insult to us, it is our duty to pay the homage of our respect to their conscientious convictions; in a word, to *do as we would be done by.*' (The italics are the *Nation's.*) It would surely be a bright and blessed day for our country, if this spirit of mutual respect and toleration were everywhere honestly acted out among us. Mr. Moody never makes controversial reference to others. His success in attracting the favorable attention of our brethren of a different faith has been unexampled in the history of our city.

"One very marked feature in the movement is the number of men that are influenced. Many people have remarked the large proportion of them that are inquiring.

"A few nights ago an old gentleman, more than seventy years of age, threw himself down on his knees and sobbed like a child. He said, 'I was utterly careless about my soul till last night, but I have been so unhappy since, I could not sleep. I seemed to hear ringing in my ears, "Jesus of Nazareth is passing by," and if I don't get saved now, I never shall be.'

"Already the influence of this work has begun to tell

upon the most remote districts of the country. Parties of thirty, fifty, sixty, etc., are being organized from the most distant parts to Dublin. Many of these carry back with them much blessing. We hear of the young converts witnessing for Christ fearlessly in the trains on their way home from their meetings. 'The Lord hath done great things for us, whereof we are glad.' But we expect greater things still. The memory of these blessed meetings in the Metropolitan Hall and the Exhibition building will ever be fragrant in our hearts. I do not think we had ever such an antepast of heaven."

GENERAL IMPRESSIONS.

"A third week has in no way diminished the attendance. Instead of lesser numbers, additional seats for nearly a thousand have been provided in the Exhibition Palace, and even the passages in the Metropolitan Hall are now thronged. Once or twice the quietness prevailing has been slightly broken; but it is marvelous that when so many must stand, and even then perhaps not hear, the stillness is so deep. There are some who do not miss a meeting; but the evening audience is a very shifting one, and the faces are always changing. The number who have heard the Gospel at this time must, therefore, be enormous. Indeed there are scarcely any that one meets who either have not been at the meetings, or who are not planning to go. In tram cars, omnibuses, railway carriages, the services are a subject of universal conversation, and of universal interest. The visitors from the country are always on the increase. The other day some people in a small Southern country town organized an excursion party of thirty, and a sec-

ond of sixty has been organized since in the same place. Christians come two hundred miles to rejoice and help in what is done. A gentleman came seventy miles, found the Saviour, went back to his family, and now they are all here.

"Some of the abandoned have stolen in, and many drunkards have been brought by their friends. The motley character of the evening crowd is striking; every section of the population is represented, even to the outcast; and surprises are constantly felt as one and another are recognized of the most unlikely to be there. Two Roman Catholic servants noticed, not far from them, faces with which they were curiously familiar. The men were disguised, but it did not need much penetration to discover the two priests who had confessed them. The other night a Roman Catholic clergyman, hymn-book in hand, was among the most earnest of the worshipers. Another, who was asked by one of his people if it were wrong to go, is said to have replied that there could be no harm in hearing about Jesus. The reporter of a paper unfriendly to the movement is among those whom that movement has carried toward Christ. There is not an evening that Roman Catholics as well as Protestants have not found their way to the inquiry-room. Probably one reason is that there is no denunciation. Men are not addressed as by their particular Church, but as sinners. Roman Catholics are not even mentioned by name at the evangelistic service; and feeling no hurt, and not having opposition forced upon them, those who go once are pretty sure to return.

"Here, as elsewhere, several of the hymns sung by Mr. Sankey alone have been wonderfully blessed. An

old man of seventy came into the inquiry-room in tears, saying he had found no rest since he heard 'Jesus of Nazareth passeth by.' A cabman the other evening asked that prayer should be offered for himself and his comrades. He had heard the first sermon in the Palace, and the same hymn had made him uneasy then, and he had been uneasy ever since.

"The brotherly unity among the ministers is maintained unbroken, and a delightful illustration of the breadth of this unity among all classes was given at a public breakfast this week. Nearly two hundred accepted the invitation to meet Mr. Moody and Mr. Sankey; and among them were over fifty clergymen, some well-known noblemen and military men, and many of the principal citizens of Dublin of all professions. Two hours after breakfast passed only too quickly in brief addresses from representatives of almost every denomination, bearing a united testimony to the singular good that had been done, and expressing a united resolve to carry on the work, after the American brethren had left, in the same harmony in which it was begun."

CLOSING SERVICES, RESULTS, ETC.

"The labors of the evangelists closed with a three days' convention, which was attended by eight hundred ministers from all parts of Ireland, besides thousands of the general public. The first day was devoted to discussions on the following topics: 'Praise and Thanksgiving,' 'How are the Masses to be reached?' 'What can be done to promote the Lord's Work throughout Ireland?' etc. The second day was signalized by a gathering of over two thousand converts, to whom Mr. Moody ad-

dressed loving counsels, and on the third day there was another gathering of the ministers in Exhibition Palace. Mutual love and courtesy marked all the proceedings. Strangers could not tell to what body of Christians many of the speakers belonged.

"Those who had come dreading that, after all, this movement would be like some previous one, and end in secession, and the weakening instead of the strengthening of Christians, were re-assured; and the majority of the ministers who had not heard Mr. Moody speak before learned something of the power he wields, and were forced into the same unity as those who had been fellow-laborers from the beginning. Indeed, the condition of the meeting was one of the most eager and responsive sympathy. Every chord was true, and vibrated at the lightest touch. Aged ministers bowed their gray hairs, and wept at times with joy. A minister would grasp the hand of another he had never seen before, merely because he sat beside him. One might sit, at first, with a look of wonder and almost contempt, but further on in the day his face would quiver with emotion. Many an eye glistened with quiet tears. Now for the first time in the meetings the excitement would not be controlled, but broke out in applause that even the self-recollection of some, and the cry of 'Hush!' did not always repress. In truth, the atmosphere was electric, though there was little cloud in the sky; and without any sufficient cause flashes would break out, soft and swift and pervading as summer lightning. At one point during the discussion of Ireland, the central subject of the day, and when Mr. Sankey, seizing the opportunity with his usual tact, sung 'Hold the Fort' alone, and the vast multitude, the min-

isters leading, lifted up the chorus in a mighty shout, the enthusiasm was overpowering and altogether indescribable. Such a scene was never witnessed in Ireland before, for there had never been such a meeting. It was the first time that all these ministers had met on a platform broader than their churches, gathering close together round their common Saviour; and it is easy to see already that the impression on the country is very deep. Four of the daily papers devoted long reports to the meetings, one of them as much as six columns; and not only is the news thus spread, but even the happy device by which the committee gave the clergymen of one communion as guests to the members of another, helps the fusing and widens the catholicity. It was a time that will be always memorable in the history of Ireland —that many hope will be the starting-point of an Ireland where all things will be new.

THE WORK IN ENGLAND.

I.

MANCHESTER.

"Through the tender mercy of our God; whereby the dayspring from on high hath visited us."—*Luke* i., 78.

THE opening of spring after a long winter is not so beautiful and refreshing to the spirit as was the unfolding of the revival in Manchester. The rapid clothing of the earth with spiritual verdure; the sweet fragrance wafted on every breeze from the gardens of the Lord; the warmth of Christian love after the protracted season of coldness; the quickening of the graces of the soul, after the tedious reign of indifference; the buds of promise that everywhere appeared in the beginning of the movement, filled many with hope and joy. The dear brethren who came, after walking with God, through so many precious awakenings, and moving so long in an atmosphere of holiness, were most cordially received. No demonstrations were made to flatter their pride. There was nothing in the reception given them like what ordinarily characterizes vast assemblies gathered to receive distinguished men. They are certainly distinguished, in the strictest and highest sense of the term. They and their work are looked upon with wonder by millions

of the most enlightened of mankind. But they are received quietly and with honors that are given to Another. There is the presence of a Power above, inspiring and guiding them, that all recognize. The thoughts of many go beyond the guests to Him who sent them. Their hearts are full of praise, but it is rendered unto Him who hath loved us, and washed us from our sins in his own precious blood. A mighty enthusiasm is quickly kindled, but it flows toward God and the Lamb.

We have seen dissolving views, where the central picture seemed almost lost in the surrounding halo and exquisite coloring. So here the human forms are but faintly delineated amidst the divine radiance.

The prevailing feeling is, that God is all and in all. Even with the eye upon the favored men, the impulse of the heart is to "praise God, from whom all blessings flow." What a pleasing contrast in such assemblies to those gathered simply to do honor to the so-called great of this world! How much more elevating and stirring are these! Here we have not only earth but heaven. Here there is a mingling of emotions and thoughts with those of the "General Assembly and Church of the first-born" above. Angels hover over and encamp around the throngs, and minister to the saints. In these welcome meetings there is more of heaven than earth. Jesus has called them. They constitute a part of his plans. They are for his purposes. They are a means, and not simply an end. They are signs of the times. Wise and prudent are they who discern the signs! The church believes in a "Second Coming." From this great religious movement we hear the voice of Jesus saying to us, "Watch therefore, for ye know neither the day nor the

hour wherein the Son of Man cometh." . . . "What I say unto you I say unto all, Watch."

However various the theories of true Christians in regard to Christ's second coming, one thing is clear: We are under the most solemn obligations to watch and pray. And as this great awakening widens and deepens, these obligations become more pressing. Manchester now sends forth her appeals to all Christendom.

PREPARATIONS.

"During the whole of last week the General Committee was busy making preparations for the arrival of Messrs. Moody and Sankey. The Oxford Hall was got in readiness, and various committees were appointed to the details necessary in beginning an entirely new movement; a spirit of devout earnestness and activity has characterized all workers. The numbers attending the noon prayer-meeting greatly increased, and the prayers were generally marked by an earnestness and directness which indicated that a divine power pervaded all hearts. Perhaps one of the most noteworthy features from the beginning has been, that not only in the prayer-meeting, but also in all the committee-meetings, there has not been one denominational jar. We have been too much in earnest about our own spiritual life and the progress of Christ's kingdom, to think of minor differences. There could be no better proof of the great amount of preparation made for the movement than the eagerness with which tickets were asked for all the meetings. Such was the demand for admission to the united communion, that it was found necessary to procure the use of Roby Chapel in addition to the Wesley-

an Chapel, Oldham Road. The object of the committee in arranging for the united communion was, if possible, to give depth and calmness to the movement at its very commencement; and it was felt by all that nothing could more surely accomplish it, than doing this in remembrance of Christ. The two chapels selected have for many years been centres of most blessed influences. Hallowed memories cling to them.

"At the beginning we desire to offer a few suggestions which seem to us important, as tending to secure the effects desired. While the conduct of the work is safe in the hands of our brethren, they depend much on the spirit of their helpers and of the Christian public. We venture to address our remarks especially to these. And we would earnestly beg that it be kept in mind, as of prime moment, that the heart and living centre of the whole movement is in the daily prayer-meeting. If we think that the work is man's, the prayer-meeting is useless. If we believe it to be God's, we must also believe that the prayer-meeting is all-important. Its efficiency will measure the success of the whole movement. It is the furnace from which the warmed air will carry genial warmth through it all. It is the great reservoir of power, which will be distributed by shafts and belting over the whole machinery. Weakness or failure there is weakness or failure everywhere. We trust, then, that from the very first that meeting will be regarded as the focus of the whole. And we trust that those who take part in it will remember that brevity and definiteness are signs of true desire; and that the hotter the iron, the less it crackles—the more deep and all-pervading our fervor, the less tumultuous its expression."

THE FIRST WEEK.

"Our dear brethren have come among us in dark, wintry weather, but there has been no gloom or coldness in any of their meetings, nor have rain or fog diminished the crowds that flocked to hear them. They have evidently come 'in the fullness of the blessing of the Gospel of Christ,' and they have found awaiting them, to all appearance, 'a people prepared for the Lord.'

"The first week of the meetings has been full of good omen. The work of God for which we have so long prayed and waited has opened with power. God is bending in blessing over the city. An awakening and reviving breath from heaven has for some time been felt on the face of the churches. For months past strong supplication has gone up to the throne from the noon and other prayer-meetings in various parts of the city; and the churches have been gradually drawing closer together under the influence of the hope of revival. This spirit of union found delightful expression in the communion services held in two central chapels last Saturday week. Over two thousand members from many churches gathered around the Lord's table, to enjoy a hallowed season of fellowship with each other and with the Head of the Church. The heartfelt greetings between brethren of different denominations told how truly the bond of union in Jesus was felt, and how really the Church of Christ was one, though varied in its outward aspect to the world.

"On Sunday week, notwithstanding the drenching rain, the Oxford Hall was filled with Christian workers at eight o'clock in the morning, and hundreds were un-

able to gain admission. Mr. Moody delivered an inspiring address on 'Courage, Perseverance, and Love,' as the three requisites of all workers for God. 'All the men whom God used in Scripture times were courageous men. God could not use a man destitute of courage. When Elijah fell into despondency under the juniper-tree, God had to find another man; Noah worked for one hundred and twenty years without seeing results, and yet never got discouraged. We are to be sure God calls us to the work. When Moses went out to deliver his brethren before God sent him, "he looked this way and that way;" but a man whom God has sent never needs to look over his shoulder; straightforward is the word for him.' Sharp, graphic, clinging utterances like these sparkled out all over his animating address, which was followed up by Mr. Sankey singing, 'Here am I; send me.'

"The afternoon meetings were still more remarkable. The incessant rain had not abated, yet the overflow, after the filling of the Oxford Hall, crowded the Free-Trade Hall, where the service was carried on by various ministers till the American brethren arrived from the other gathering. Mr. Moody's bright and practical exposition of 'the Gospel' was listened to with lively attention. A mighty interest was gathering, which broke forth with wonderful power on the following evening. That Monday evening meeting in the Free Trade Hall will live long in the memories of those who witnessed it. None could withstand the conviction that the Spirit of God was operating in the solemnized assembly as they beheld, under the influence that swayed the meeting during Mr. Moody's appeals, business men, one after another, rising to be prayed for. The address had been

growing in earnestness; the speaker seemed to come into contact with the souls of the people before him. He requested any who wished to be prayed for to rise. He quietly repeated the invitation. One was seen to stand in the left-hand gallery and cover his face with his hands; another in the area. Mr. Moody said solemnly, 'There is one risen; thank God for that! Another; and another. Christians, keep on praying. Another! Jesus is passing by. You may never have such an opportunity again. You may never again have so many Christians praying for you.' Before many minutes people were standing in all parts of the hall, amidst deep silence, broken only by a hushed response at each new appeal for continued prayer. At the close of the meeting the anxious ones were invited into the inquiry-rooms, where Mr. Moody conversed with them individually. He said afterward that it was the best meeting he had known on the second day of a series. The crowds unable to obtain access to the Free Trade Hall filled the Oxford Hall, where a solemn service was conducted by the Rev. W. R. Murray. Mr. Sankey came from the larger gathering to speak a few words, and to sing 'Jesus of Nazareth passeth by.'

"The evenings of Tuesday, Wednesday, and Thursday were devoted to meetings for men in the Oxford Hall. Being obliged to attend the other meetings, the writer was present only on the latter occasion. The clear exposition of God's way of salvation by faith, and not by works, illustrated and enforced by an admirable and telling use of Scripture and by graphic and pathetic story, wonderfully moved the great throng of men. Many shook with uncontrollable emotion, and much oc-

casion for delightful labor was found in the inquiry-room. A man with whom the writer conversed rose from his knees, where he had committed 'his whole self' to Christ, and said, 'I came from Bolton to-day. I did not think I should find Christ.' A brother minister brought up another young convert. It was this man's nephew who had just found peace. The two greeted each other with joyful surprise.

"Afternoon meetings for women have been held in the Rev. A. M'Laren's chapel, Oxford Road. It is strange to observe them thronging the road on their way to the chapel, and still more strange to see them occupying all the available standing-room in the spacious building. Not less than two thousand women were present on Tuesday afternoon. These meetings, like all the rest, increase in power as they proceed, and on Thursday, when Mr. Moody entered the lecture hall, he found it filled with weeping, kneeling inquirers. Many left with the joy of pardon on their spirits.

"The noon prayer-meeting has, with one exception, been held in the Free Trade Hall, with an attendance of from two to three thousand. In these meetings may be found the soul of the movement. It is the daily united cry to God which brings upon the city the power of the Holy Spirit for conviction and conversion. On Thursday, dealing with the objection that this work is not of God, Mr. Moody said, 'What do these noon prayer-meetings mean? What do men come here by hundreds, I might say by thousands, to pray for? A genuine work of God. And will he give us a counterfeit? If we ask bread, will he give us a stone? The Shunammite fell at the feet of Elisha, and said, "As the

Lord thy God liveth I will not leave thee." She was not going to trust in that old staff, nor in the servant. She would trust only in the master; and well it was for her, or she would never have got back her child. And the prayer-meeting clings to the feet of God. We will not have the staff; we will not trust in the servants, but only in the Master himself; he can and will raise the dead.' In this conviction we unfalteringly concur. The voice of the Son of God is being heard, and they that hear it live. In his majesty Christ is saying, 'I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live;' and the spiritual resurrection we are persuaded will go on till there is marshaled for God an exceeding great army of the living."

MANCHESTER ON FIRE.

"Manchester, I rejoice to say, is now on fire. The most difficult of all English cities, perhaps, to be set on fire by any thing but politics is now fairly ablaze, and the flames are breaking out in all directions.

"Yesterday (December 6th) the Free Trade Hall, within whose walls scenes of no common interest and excitement have often been witnessed, presented a spectacle such as those who beheld it will not easily forget. The Rev. Dr. M'Kerrow, my venerable predecessor in the ministry, assured me that he had seen no such sight, even in the most excited political times, during the forty-seven years of his life in Manchester, as that which he saw there on Sunday afternoon.

"The building was densely crowded. Not an inch of standing-room was unoccupied. Long before the ap-

pointed hour hundreds found it impossible to gain admission. And Mr. Moody—in what terms shall I describe his address? Theological critics might have said there was nothing in it; but only eternity will reveal how much there came *out of it.* I should not be surprised if hundreds of conversions should result from that single mighty appeal. Taking for his text the first question addressed to them, 'Where art thou?' he brought it home to the bosom of every hearer with a power and pathos that were simply irresistible. Having referred to the case of a young man who had cried out in the inquiry-room on Friday night, 'Oh, mother, I am coming!' the young man himself sprang to his feet, and exclaimed, in tones of impassioned earnestness, 'That was me!' The effect was electrical. Not an eye but was suffused with tears. The whole vast assembly was impressed with a profound sense of the presence and power of the Holy Ghost.

"The meeting for young men in the evening was equally wonderful, no fewer than seventy-one having remained behind as anxious inquirers, not a few of whom went home rejoicing in the peace of God that passeth understanding.

"There is only one sentiment, I feel convinced, in the hearts of all God's children in this vast community in regard to this great work, and that is, a sentiment of devout thankfulness to our Heavenly Father that he has sent among us two such men, full of faith and power, and yet eminent for humility and lowliness of mind. 'The Lord hath done great things for us, whereof we are glad.'

December 2*d.*—"The meetings of that memorable Lord's

day gave a tone of solemnity and a character of power to all the meetings of the week. The tide rose steadily, day by day, until it became full, overflowing the bank in all directions—a very spring-tide of blessing; and only eternity will reveal how many immortals are now launching out upon its waters in the bark of a simple trust in the Son of God.

"The evenings of Monday and Tuesday in the Free Trade Hall will long be remembered by the thousands who were present. Mr. Moody delivered his famous discourses on Heaven. Much as we have read and heard of the fervor and unction that characterize them, we were not prepared to find these apostolic qualities in so superlative a degree as that which marked them on this occasion. The second was especially interesting and delightful, treating as it did of the society and the treasure of heaven; and the contrast drawn by the preacher between these and the treasures and society of this world seemed to strike the minds of the vast audience with all the force of a revelation, constraining many a heart, doubtless, to resolve to seek henceforward 'the things that are above.' The appeal with which it closed, for power and pathos, exceeded, in our judgment, any thing that he himself has uttered.

"And then the discourse on Hell, on the evening of Wednesday, coming as it did immediately after the addresses on Heaven, was certainly one of the most solemn and impressive utterances that have been heard within those walls. Every eye was riveted on the speaker. The projected shadow of the great white throne seemed to fall and rest upon every countenance. Even the fervent exclamations in which some of our friends indulge

at religious meetings, and which had been just a little too fervent the night previous, were hushed, and scarcely a sound broke the awful stillness with which for nearly an hour the people listened to the oft-repeated charge, like so many claps of thunder, 'Son, remember!' In by-gone revivals such heart-smiting, conscience-stirring, soul-firing words as those which poured from the preacher's lips would have caused hundreds to start to their feet, and cry out with frenzy, 'God be merciful to me a sinner!' But, in harmony with the prevailing character of this awakening, the conviction of sin produced on that occasion seemed to be too deep and too sacred to find expression in mere excited exclamations or physical prostrations, and were known only to Him who seeth in secret! God was in the midst of us, of a truth. The Holy Spirit came, as of old, with the force as of a rushing mighty wind, and filled all the place where we were sitting. The powers of the world to come were brought nigh to every conscience in a manner never to be forgotten. We seemed to be looking across the gulf that divides time from eternity, and beholding the torments of the self-destroyed victims of a broken law and a rejected Gospel. No wonder that the inquiry-room was full that night of inquirers of the most anxious description, and that the after-meeting, over which we presided, was larger and more earnest than any that had yet taken place. Doubtless the heavens blossomed into song overhead, and the angels of God rejoiced over many souls turning unto the living God!

"On Thursday, Mr. Moody was, for the first time, absent, having gone to London to visit his friends. The noon prayer-meeting was uncommonly well attended,

considering the murky atmosphere which wrapped our city; but we missed the ringing voice and hearty appeals of our friend. In the evening a very large audience assembled in the Oxford Hall, to hear addresses from the Rev. W. H. Aitken, M.A., and the Rev. Alex. M'Auley, of Liverpool, both of whom spoke in such a manner as to hold their hearers spell-bound for upward of an hour. On Friday, Mr. Moody returned, and in the afternoon gave the second of his deeply-interesting and most instructive Bible-readings, which have been so highly appreciated wherever he has been. The subject was 'Confessing Christ.' Passage after passage of Scripture was quoted and illustrated, all bearing directly upon this primordial duty, until one felt that by no possibility could a single undecided hearer present justify, on Scriptural grounds at least, his remaining in an undecided state for another hour longer.

"On the evening of this day, despite the inclemency of the weather, the Free Trade Hall was again crowded with an audience composed of persons on whose faces one could easily read their preparedness to hear the word of the Lord. Taking for his subject the parable of the marriage-feast, the preacher dealt with the excuses commonly urged by those who, in reality, 'will not come to Christ that they may have life.' One excuse after another was considered, and shown to be a refuge of lies, to be swept away hereafter, if not here, by the storm of God's righteous judgments. The word of the Lord in the hand of the evangelist was as a two-edged sword, piercing to the dividing asunder of soul and spirit, and of the joints and marrow, and proving a discerner of the thoughts and intents of the heart. A more searching

analysis of the state of a human soul in vain seeking to excuse itself from accepting the invitation of the King of Heaven, and coming to the Gospel feast, it has never been our fortune to hear. The thought and the prayer were uppermost in our mind, 'Every refuge of man's invention has been exposed and demolished. Oh, that sinners may now flee for refuge to the hope set before them!' God be thanked, many did flee to that hope on Friday night!"

THIRD WEEK.

"The religious movement in Manchester is making wonderful progress. The meetings are more crowded than ever, and most fruitful in the salvation of many souls.

"The movement originated by Mr. Radcliffe, of Liverpool, for the house-to-house visitation of the whole of Manchester and Salford has been heartily taken up, and is likely to be productive of great results. Cards have been printed, with a short appeal written by Mr. Moody on the one side, and that beautiful hymn, to which so many owe their conversion, 'Jesus of Nazareth passeth by,' printed on the other side.

"The main idea of this work is not so much to get the people out to the evangelistic meetings, as to carry the Gospel into every house. Those undertaking the work are sent out two by two, and are exhorted to begin their work by prayer, and carry it on in prayer and faith."

The *American Messenger* says: "It may be that to some quiet, sedate, phlegmatic Christians the craving desire uttered by Mr. Moody on leaving America 'for ten thousand souls for Jesus,' savored of enthusiasm if not of

presumption. It was an inspiring motive that impelled him to the attempt. It was an ambition worthy of an apostle. And now in the retrospect of those eventful months during which he and his associate, Mr. Sankey, have prayed and sung and spoken throughout Britain for the one great and single end of bringing souls to Christ, it no longer seems a daring or reprehensible impulse that led him to the consecration of his earnest powers to such a heavenly purpose. No one looking at the progress and results of these continued labors can doubt that they have been divinely inspired and directed. No human foresight could have anticipated or worldly wisdom secured them. And no one more than the simple-minded instrument whom God has so highly honored has more deeply felt the need, or more constantly sought the special baptism, of the Holy Spirit for the special service to which he was so evidently called."

At the noonday meeting, held on Monday in the Free Trade Hall, Mr. Moody made some observations on Praise. He read passages from some of the Psalms where the exhortation "Praise ye the Lord" often occurs, and he urged the importance of praise if we would obtain a full blessing.

Rev. Mr. M'Gregor mentioned the case of an old gentleman seventy years of age, who had been seeking Christ for thirteen years. He had come a far journey in order to be present at these meetings. Still he could not find peace. Last Friday evening, as Mr. Sankey was singing "The Ninety and Nine," the light burst in upon his soul: "That's me; Jesus has been seeking me all these years, wandering upon the mountains." He accepted salvation there and then, and found peace in believing.

The case of a lady was also mentioned, who had been given over to the world, who had come to these meetings simply from a feeling of curiosity. But the Lord arrested her, showed her herself and showed her himself, a Saviour mighty to save. She went forth from this hall last Friday night full of great joy. "Going along Oxford Street," she says, "I could not refrain from singing aloud for joy."

A minister from York testified to the work going on there. His chapel was the first in which Mr. Moody had preached, after his arrival, sixteen months ago. That very night a number of persons came into the vestry, anxious about their souls. The work did not stop when they left. No! it has been increasing and spreading ever since. There have been meetings all over the town, all that time; and many have been led to a saving knowledge of Jesus Christ.

Several gentlemen engaged in prayer.

THE RESCUE OF THE LAMB.

Mr. Daniels, from Glasgow, said: "Some one in the Glasgow meetings told a story which touched me very much. Away in the north on the sea-coast, a sheep and her lamb had wandered under a cliff, nibbling away at the green grass growing at the foot. Soon the tide began to come in, the water in a short time surrounded them, creeping up nearer and nearer, and ere long they must have been drowned. But the shepherd saw their danger, and, hastening away to get a strong rope and some men to help him, tied the rope firmly round his body, and made them lower him over the brink of that cliff. Down he went, nearer and nearer to the poor lost

sheep. At last he managed to get a firm hold of the mother. His friends quickly pulled him up with it to the top of the cliff. 'Now,' he said, 'I must go down for the lamb.' They all cried out, 'Oh, never mind the lamb.' 'It's only a lamb.' His reply was, 'I must save the lamb.' And away down he went once more. The water had nearly reached and overwhelmed the little creature; but with a vigorous grasp he clasped it in his arms, and bore it aloft to his friends in triumph. And what joy there was among them at the successful rescue!

"Dear friends, was not that a picture of the loving eagerness of Christ to seek and save the lost sheep and lambs, and rescue them from ruin? Alas! how many people practically underestimate the importance of carefully looking after the welfare of the lambs! But this was not the way of Christ, who lovingly said, 'Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God.' And again, Christ's final injunction to Peter was, 'Feed my lambs;' and in prophecy we are told of him, 'He shall lead his flock like a shepherd, and carry the lambs in his bosom.' I am looking for the conversion of children here."

Mr. Reginald Radcliffe said: "Are you aware we need a thousand Christians to enter every house in Manchester? We have got some of Mr. Sankey's hymns, and a short appeal written by Mr. Moody. These are now being printed on little slips; they will be ready to-morrow morning. Now, who will go out to scatter them broadcast over the city? We want to have five hundred Christian men and five hundred Christian women to come forward to undertake this work. To-morrow, at four o'clock, at the close of the Bible-reading, we will be pre-

pared with some of these, and also lists of the districts to be visited. We mean to send out the visitors two and two, brother with brother, and sister with sister; and to allot to each couple a small district to visit.

"It is desirable that this work be done at once, that these appeals should be all out this week, because our American brothers will soon have to leave us; their time is short, other places are calling for them, and they must be going. I am sure we have all enjoyed their visit so much, we could wish for it a second time. But now, to make the most of their stay here, we want this work done at once; not only for the sake of leaving these cards in every house in Manchester, but also that at the same time a loving word may be spoken to souls, and that everywhere Christ may be preached. If they will not or can not come to these meetings to hear the Gospel, let us go to them full of love for souls.

"Let us remember that there are thousands in Manchester who could not possibly, no matter how willing they are, come to these meetings at the Free Trade Hall. Helpless, sick, or attending the sick, or from business or other causes, they are hindered from coming here. But we can and we must go to them, and preach the Gospel, God's perfect gift of salvation. Oh, how you will feel the enjoyment, the pleasure of this work! Even while I am talking to you, I am praying, I am asking the Lord that he would come into your hearts, that he may incline your hearts to the work. Oh that we may learn to love the work of God, and go out among our fellow-citizens for his name's sake—pleading with them, in the name of Jesus, to come to him! Truly the harvest is plenteous, but the laborers are few."

When closing the meeting, Mr. Moody observed that he must arrange for some meetings for children, as the remarks that had fallen from his young friend, Mr. Daniels, had quite stirred him up.

At the afternoon meeting, Mr. Moody delivered his noted Bible lecture, to an immense audience, on the "Holy Ghost," showing that the Holy Spirit is a real person, and not a mere influence; and that his work is to comfort, to give liberty, to testify of Christ, to teach, particularly teaching us how to pray, and filling us with love and power. In conclusion, he asked that all in that assembly who felt their need of the Spirit, and wished to have a new baptism of the Holy Ghost, should stand up. It was a solemn sight, such as is seldom witnessed, when at least two-thirds of the entire audience stood up, including all the ministers on the platform. After a few minutes spent in silent prayer, Mr. Moody poured out his supplication to God for the gift of the Holy Ghost on behalf of himself and all present.

At the noon-day meeting on Wednesday, held in the Free Trade Hall, Mr. Moody made some remarks on the opening verses of the fifty-fifth chapter of Isaiah. One of the first and greatest needs of man everywhere is water. Here we have it freely and fully offered. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." How freely! Ah! some won't have it, just because it is so free. What would we think of a man perishing on the wayside from thirst, when water was offered and no money asked for it, if the dying man were to refuse it? "No, I won't have it—I can't pay for it." You would

say he was beside himself. Are we not mad if we refuse this free gift—salvation—because we can not pay for it?

Mr. Beith said: "My heart has been warmed with a great joy in these meetings when I see the anxiety among God's own people for more of his Spirit. And when I see the many who have been shaken in their sleep roused to a sense of their lost, perishing condition, and have been compelled to come forward crying out, 'What must I do to be saved?' It is not confined to one class or condition. We have in the inquiry-room old gray-haired men, young men and women, and, blessed be God! we have also children. Let me tell you one case of a little girl, who, after attending one of these meetings, went home in great distress of mind, seeking peace, and desiring to be directed the way Zionward. She was asking, 'Will Jesus take me into his arms?' This morning she is enjoying the peace, the love she was so longing for, and is now 'safe in the arms of Jesus.' He is waiting here to-day for you; he is stretching forth his loving arms. Won't you just rest yourself on him? Let his arms encircle you, and the world with its snares and dangers will have no more terrors for you."

Rev. Dr. Garrett (Episcopalian) then engaged in a fervent prayer that the Lord would visit Manchester with mighty converting power, and that he would shake it to its very foundations, and bring thousands to himself.

MR. MOODY ON DANIEL.

The subject of Mr. Moody's address was "Daniel." One might converse for an hour with Mr. Moody without discovering from his accent that he was from the United States. But it is unmistakable when he preaches,

and especially in the colloquies supposed to have taken place between characters in the Bible and elsewhere. He began his discourse this morning without other preface than a half apology for selecting a subject which, it might be supposed, every body knew every thing about. But, for his part, he liked to take out and look upon the photographs of old friends when they were far away, and he hoped that his hearers would not think it waste of time to take another look at the picture of Daniel. There was one peculiarity about Daniel, and that was that there was nothing against his character to be found all through the Bible. Nowadays, when men write biographies, they throw what they call the veil of charity over the dark spots in a career. But when God writes a man's life, he puts it all in. So it happened that we find very few, even of the best men in the Bible, without their times of sin. But Daniel came out spotless, and the preacher attributed his exceptionally bright life to the power of saying "No."

After this exordium Mr. Moody proceeded to tell in his own words the story of the life of Daniel. Listening to him, it was not difficult to comprehend the secret of his great power over the masses. Like Bunyan, he has the great gift of being able to realize things unseen, and to describe his vision in familiar language to those whom he addresses. I am afraid his notion of "Babylon, that great city," would barely stand the test of historic search. But that there really was in far-off days a great city called Babylon, in which men bustled about, ate and drank, schemed and plotted, and were finally overruled by the visible hand of God, he made as clear to the listening congregation as if he were talking about Chicago. He

filled the lay figures with life, clothed them with garments, and then made them talk to each other in the English language, as it is to-day accented in some of the American States.

The story of Daniel is one peculiarly susceptible of Mr. Moody's usual method of treatment, and for three-quarters of an hour he kept the congregation enthralled while he told how Daniel's simple faith triumphed over the machinations of the unbeliever. Mr. Moody's style is unlike that of most religious revivalists. He neither shouts nor gesticulates, and mentioned "hell" only once, and that was in connection with the life the drunkard makes for himself. His manner is reflected by the congregation, in respect of abstention from working themselves up into "a state." But this makes all the more impressive the signs of genuine emotion which follow and accompany the preacher's utterance. When he was picturing the scene of Daniel translating the King's dream, rapidly repeating Daniel's account of the dream, and Nebuchadnezzar's quick and delighted ejaculation, "That's so!" "That's it!" as he recognized the incidents, I fancy it was not without difficulty some of the people, bending forward, and listening with glistening eye and heightened color, refrained from clapping their hands for glee that the faithful Daniel, the unyielding servant of God, had triumphed over tribulation, and had walked out of prison to take his place on the right hand of the king. There was not much exhortation throughout the discourse, and not the slightest reference to any disputed point of doctrine. The discourse was nothing more than a retelling of the story of Daniel. But while Nebuchadnezzar, Daniel, Shadrach, Meshach, Abednego, Darius,

and even the one hundred and twenty princes, became for the congregation living and moving beings, all the ends of the narrative were, with probably unconscious, certainly unbetrayed art, gathered together to lead up to the one lesson, that compromise, where truth and religion are concerned, is never worthy of those who profess to believe God's word.

"I am sick of the shams of the present day," said Mr. Moody, bringing his discourse to a sudden close. "I am tired of the way men parley with the world while they are holding out their hands to be lifted into heaven. If we are going to be good Christians and God's people, let us be so out and out."

Last night I heard him deliver an address in one of the densely populated districts of Salford. Admission to the chapel in which the service was held was exclusively confined to women, and, notwithstanding it was Saturday night, there were at least a thousand sober-looking and respectably-dressed women present. The subject of the discussion was Christ's conversation with Nicodemus, whose social position Mr. Moody incidentally made recognizable by the congregation by observing that "if he had lived in these days he would have been a doctor of divinity—Nicodemus, D.D., or perhaps LL.D." His purpose was to make it clear that men were saved, not by any action of their own, but simply by faith. This he illustrated, among other ways, by introducing a domestic scene from the life of the children of Israel in the wilderness at the time the brazen serpent was lifted up. The *dramatis personæ* were a young convert, a skeptic, and the skeptic's mother. The convert, who has been bitten by the serpent, and, having follow-

ed Moses's injunction, is cured, "comes along," and finds the skeptic lying down, "badly bitten." He entreats him to look upon the brazen serpent which Moses has lifted up, but the skeptic has no faith in the alleged cure, and refuses. "Do you think," he says, "I'm going to be saved by looking at a brass serpent away off on a pole? No, no." "Well, I don't know," says the young convert, "but I was saved that way myself. Don't you think you'd better try it?" The skeptic refuses, and his mother "comes along," and observes, "Hadn't you better look at it, my boy?" "Well, mother, the fact is, that if I could understand the philosophy of it I would look up right off; but I don't see how a brass serpent away off on a pole can cure me." And so he dies in his unbelief.

It seemed odd to hear this conversation from the wilderness recited, word for word, in the American vernacular, and with a local coloring full of familiar suggestions suggestive of the skeptic, the young convert, and the mother. But when the preacher turned aside, and in a very few words spoke of sons who would not hear the counsel of Christian mothers, and refused to "look up and live," the silent tears that coursed down many a face in the congregation, showed that his homely picture had been clear to the eyes before which it was held up.

HUNDREDS OF YOUNG MEN CONVERTED.

Mr. Henry Drummond, of Edinburgh, the zealous young student who has been so eminently blessed in conducting Young Men's meetings in Scotland and Ireland, spoke at the Manchester Free Trade Hall, on December 16th, of that extraordinary work of grace at Dublin, in which he

had been taking an active part. He said: "I have to tell of the glorious work going on among the young men of Dublin. I have just arrived from that city this morning, in time to be with you. But, oh! it is well worth while traveling all night long for the sake of being in such an earnest, prayerful meeting as you have here in Manchester to-day. And with what joy I can tell you of the many hundreds of young men in Dublin who have yielded themselves to Jesus Christ! I know personally large numbers of these converts. I have been among them, and I can testify that theirs is no mere evanescent feeling, but truly and really conversion of the heart. They are not content with personal salvation for themselves, but they are striving to win others to Christ. The spirit of Christian usefulness is very strong in the midst of them. They are all at work for Jesus, and for the salvation of poor lost souls.

"I can not number the young men who within the last month have been brought into the glorious liberty with which Christ makes us free. Many who have never entered the inquiry-room, nor as yet made an open profession of the great change, have nevertheless given the most satisfactory evidence of their conversion by entering into the work of the Lord. We had a meeting on Monday night at which we appointed deputations to go all over Ireland to tell what the Lord had done in Dublin, and to seek to stir up other places to pray for a like blessing.

"We have had, since Mr. Moody left, as many as twenty to thirty young men in one night under conviction of sin, and seeking pardon and peace. Oh! young men of Manchester, the blessing is waiting for you. Will you have it?

"Three hundred miles away from this, I know of many fathers, mothers, and sisters who have relations here, and oh! they are praying for Manchester. The prayers of the whole country are ascending to God for you. Will you yourselves seek this blessing? and when it has come more fully than even during the past few days, will you put your hand to the work? Let us be up and doing, and join in the battle for Christ and the promotion of his cause."

Mr. Drummond's testimony to the continuance of the work in Manchester is of the same character as that given elsewhere.

In Belfast the revival movement is deepening. The noonday and evening meetings are well sustained. In one church alone, Rev. John White's (author of the "Old Book Tested"), one hundred new converts partook of the communion on December 6th. Many of the parents wept tears of joy at the sight. One young man says that, since he was converted, his aged father, his mother, his sister, his brother-in-law, have all been brought to Christ. A young woman, a Roman Catholic, states she has been saved from double darkness—the darkness of Romanism and the darkness of sin. Whole families are converted, and still the work is increasing in power. In Dundee a body of young men have united for the purpose of carrying on the work in that town. Their plan is to prepare a breakfast, to which they invite all homeless people who can be found in the streets, and, after furnishing them with coffee and other resfreshments, they converse with them in a friendly way about their present mode of living, and then endeavor to lead them to Christ. Again, it is said that in Belfast a num-

ber of clerks in warehouses and offices—as many as seventy from a single establishment—have formed themselves into an association, and devoted themselves to the work of bringing all their fellow-clerks to a "knowledge of Jesus." In Liverpool five thousand pounds have been raised for the erection of a temporary edifice, in which Messrs. Moody and Sankey may conduct their services when they visit that town. This money, like the rest of the large sums required to meet the expenses of the tour through Great Britain and Ireland, comes from unknown hands, at least to the extent that it is privately and quietly subscribed, without appeals from the pulpit or the publication of lists of donations by the press.

At these meetings we are struck with the distances which brethren come: one good brother was from London, another from Darlington, another from Birmingham, another from Bristol. The London brother testified to his earnest confidence in Mr. Moody. When asked in London what was the secret of Mr. Moody's marvelous success, his answer was, "Living in sight of heaven and hell."

FROM AN ARMY OFFICER.

The following is from a letter addressed to an English beneficed clergyman by an officer in the army:

"You ask me about Messrs. Moody and Sankey. My answer is an easy one—I could not have believed it possible for any human being to have been of such comfort to me. I attended, with my wife, nearly all their evening services. My military duties did not permit of my going to the midday services, but my wife attended many of them as well; and every time I went I was instruct-

ed, cheered, and strengthened. It was not man's work; it was the work of the Spirit of God—nothing short of it; and did you but witness the effect of his preaching, you would agree with me in this. You would see from ten to fifteen thousand people seated for two and a half hours on forms without backs or any support, waiting for the service to begin, in order to secure good places. You would see young and old of all classes—the shoeless child, and the grimy mechanic fresh from his labor—seated by the rich, and reading from the same hymn-book. There were poor outcasts from their sex, who, whatever their motive in coming, were with eye and ear attentive to him who preached, or him who made sermons from his simple hymns. Under the power of his tuneful voice the intended sneer or laugh was changed to tearful eyes, indicating that some tender chord in the heart had been touched—ministers of all denominations, without exception, joining in the worship and praise of our common Master; working together, not acting as if there were no Saviour outside of their own church formulas, but as all drawing from the one great fountain. My wife herself became an evangelist in her own way, by bringing every one she could influence to hear the words of life; yet was there no high-flown or ornate language, no nicely-rounded periods, no striving after effect: it was the simple message preached and sung. By all means attend their services. You will be built up and strengthened.

"At one meeting lately eighteen professed to have found peace. Oh, to see so many young men bringing their friends, and to see the efforts of these young men to win souls for Christ! A good number go about dis-

tributing tracts, and many have gone to the neighboring towns with the good news, 'Repent and be saved.'

"In one meeting, a boy of fourteen rose to testify what the Lord had done for him, how the words, 'Believe on the Lord Jesus Christ, and thou shalt be saved,' had been blessed to his soul, and he had invited his father to come and hear the same glad tidings. He was a poor drunkard, and was filled with anxiety, thinking his soul would be lost; but comforting words were spoken to him, and he went away rejoicing in Christ. Since then he has brought many of his old companions with him, and *they* have brought their wives and children. Oh, to see the wives of those poor drunkards! how cheerful they look now, because their husbands are changed!"

The writer goes on to say that young boys are now making themselves useful by reading the Bible aloud in cottages in the evenings, where many assemble and gratefully listen to them.

VARIOUS INCIDENTS.

"I have not mentioned the remarkable effect produced by Mr. Moody's words on Noah. He said that once, when much disheartened himself, and cast down by want of success, a friend incidentally directed his attention to the character of Noah, asking him if he had ever studied it. In compliance with his request that he would, Mr. Moody sat down to read the chapters in Genesis, but with the conviction that he knew 'all about Noah.' As he read on, however, he became deeply impressed with this thought, 'Here was a man who preached for more than a hundred years without one conversion except in his own family, and if he was not disheartened, I sure-

ly must not be.' He went to the noon prayer-meeting, and found some hundreds of people gathered, and he thought, 'Noah never saw this sight!' He heard a man behind asking a Christian brother to pray for his lost soul, and he thought, 'Noah never heard that;' and so he took courage, and resolved never to lose heart again."

The following incident illustrates the power of this great revival over the entire community:

"On Saturday evening, at the Theatre Royal, the entertainment was in its best features essentially a children's pantomime. But at some point described as 'immediately before the transformation scene' a 'topical song' was introduced, of which the leading actors took a verse alternately. It was an imitation of a popular burlesque air, 'He's a Fraud.' A Mr. Cook, in performing his part, among other local 'hits,' made prominent reference to Messrs. Moody and Sankey, beginning,

> 'We know that Moody and Sankey
> Are doing some good in their way.'

The 'hit' created a perfect storm. A part of the audience cheered, but a large portion, 'especially in the dress circle,' hissed, and in other ways manifested strong disapprobation. The fellow, exasperated at finding he had given offense, again defiantly shouted out the words. The displeasure then became so strong and intense, that those taking part with him refused to proceed further, and he was obliged to leave the stage. This fact shows how the ministry of the two brethren has affected the general public. Nothing, surely, needs to be added in confirmation of this, when theatre-going people will not

suffer them to be made the butt of ridicule or endure a disrespectful reference to them. To-day's paper contains the following: 'We have pleasure in noting that the reference to Messrs. Moody and Sankey in Mr. Cook's topical song, which gave offense on the production of the pantomime on Saturday, was not repeated last night.'

"Passing from this scene, we would turn to another of a different character. The bishop of the diocese we regard as a hard-working, honest, and withal very communicative man. He seems to tell us his mind about every thing. No sooner has he a thought than out it leaps, or a bit of information than he tells us it. We all like the bishop. Even those who differ from him hold him in esteem and admiration. Before Mr. Moody came, he gave us his views, not of Mr. Moody, but of the work he is doing. He said plainly he had no sympathy with it, and that it is contrary to the genius of the Church of England! On several occasions he warned us against excitement, and informed us that this age does not require emotional ideas and services. He exhorted all to adhere to the thoughtful, sober ways of our National Church. But he very clearly has, after his manner, been observing facts, and allowing them their due weight upon his judgment. For, preaching yesterday, in a neighboring town, he is reported to have said as follows: 'It is the Church's duty to continue faithfully to deliver her message, although she has greater difficulties to encounter (than those he had enumerated) in the doubtings of modern science, or rather the conjectures of scientific men, which are not based on actual proof. Against the utterance of modern philosophers on

the Christian religion I place the internal evidences of Christianity, and say that when by men's words—the words of two men like the evangelists now in Manchester—by the simple declaration of the truth as it is in Jesus—thousands and tens of thousands are induced to come and listen to their message, it does not seem to me that Christ's Gospel has no witness in itself and no response in human hearts.' That utterance is worthy of Bishop Frazer."

THE CLOSING WEEK.

"The closing week has been the most joyful of all. The tide of blessing, which has been steadily rising, has this week reached its flood; the earnestness of the preacher and the eagerness of the people have seemed alike to intensify, and the unconverted have been called to take refuge in Christ with a vehemence of entreaty which has exerted a mighty influence on the assemblies. During these five weeks God has answered the prayers of many years, and we can not but feel that what has been going on in the city has made Manchester a source of joy to the dwellers in heaven.

"At nine on Wednesday evening, about two thousand men re-assembled in the hall to hear what Mr. Moody had to say on the subject of the Young Men's Christian Association. Mr. Spencer occupied the chair, and gave a brief address, intimating that it was in contemplation to buy the Museum for the Young Men's Christian Association for thirty thousand pounds. Mr. Moody delivered an inspiring address, in which he enlarged on the spiritual advantages of the Association, and urged the straining of every effort to reach the young

men of Manchester, and to secure the building in question for the association. A collection toward the object, made at the close, realized one thousand eight hundred pounds; one thousand pounds of which was given, I believe, by the chairman. This amount, with what has been received before, including five hundred pounds given last week by Mr. J. Stuart, makes a total, at present received or promised, of eight thousand pounds.

"On Thursday morning, Mr. Moody addressed a crowded meeting in the Higher Broughton Presbyterian Church, and then came to the noon prayer-meeting in the Oxford Hall, where he read and commented on the first part of the 103d Psalm. He said he had to bless the Lord for what He had done for him. It had been the best year of his life. He had been more used by God than in all the seventeen preceding years. He did not know of one sermon he had delivered that had not been blessed to the conviction or conversion of some souls. It was a delightful meeting. Every word uttered was set to the tune of 'Bless the Lord, O my soul!' When one minister rose to say, 'I have to praise God for the conversion of the brother of dear friends of mine, who have prayed for him twenty-five years; for the conversion of the sister and of the servant of another friend; for the salvation of three persons in my own congregation; for the dispelling of the doubts of a young man who traveled one hundred and fifty miles to these meetings—all which blessings have been given in the course of the present week;' when another minister rose to say he had never met with so much of Scriptural teaching concerning the way of salvation, and clear direction of inquirers to Jesus, as in Mr. Moody's addresses; and an-

other to say that the last ten days had been the happiest of his life—that he had derived an inspiration from these brethren, and had discovered how to preach Christ, and enjoy sweet communion with Jesus, feeling like a man whose chains were broken—they only uttered what many could have indorsed, as a description of the blessings they themselves had received.

"Our beloved brethren left in the afternoon for Sheffield, whither our prayers follow them. They are to return, however, for Friday and Saturday, January 8th and 9th, and then we hope not only to have a repetition of the blessings we have so abundantly received, but to hear glad tidings of similar grace bestowed on the neighboring town."

RESULTS IN MANCHESTER.

"Messrs. Moody and Sankey left us, for the present at least, on the afternoon of Thursday, the last day of 1874. For four weeks, in the darkest, coldest, and dreariest season of the year, have these men of God toiled among us with an amount of diligence and zeal such as I never saw equaled, far less surpassed; and what has been the result? That is the question that shaped itself in my mind. A complete answer to it would cover page after page of this volume. Only eternity will disclose the amount of good that has been done through their instrumentality. To speak figuratively, we have had summer in the depth of winter. The Sun of Righteousness has shone forth most brightly and genially, even while the material sun has been hidden from view amidst fog and darkness. From the lips of hundreds the song might have been heard, 'For lo, the winter is past, the rain is

over and gone. The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land.'

"In speaking of definite results, so far as these can be ascertained, I may be forgiven if I begin with the ministers of Manchester. If one class has been blessed more than another during these past four weeks, it has been the regular Christian ministry. I am sure I speak the sentiments of all my brethren who have thrown themselves heart and soul into the movement, when I say that we have received nothing less than a fresh baptism of the Holy Ghost. Our own souls have been quickened. Our faith in the adaptation of the glorious Gospel of the blessed God to the wants and longings of the human spirit has been deepened. Our sense of the magnitude and responsibility of our offices as Heaven's ambassadors, charged with a message of reconciliation and love for the guiltiest of the guilty, and the vilest of the vile, has been greatly increased. We have had demonstrated to us in a way that at once startled and delighted some of us, that, after all, the grand levers for raising souls out of the fearful pit and the miry clay are just the doctrines which our so-called advanced thinkers are trying to persuade the Christian world to discard as antiquated and impotent. These are—the doctrine of the atoning death of Jesus Christ; the doctrine of a living, loving, personal Saviour; and the doctrine of the new birth, by the Spirit and the Word of Almighty God. One of our ablest ministers, at the noon prayer-meeting on the last day of the year, solemnly declared that, whereas the first of these cardinal verities had not been fully realized by him before the services commenced, he now felt it to be a spring

of joy and satisfaction to his soul, such as language could hardly express. And, then, how shall I speak of the gladness that has filled our hearts when we heard, as we did almost from day to day, of conversions in our congregations, of parents rejoicing over sons and daughters brought to Jesus, of young men consecrating their manhood and strength to God, and of converts offering themselves for any department of Christian service?

"If our dear friend, Mr. Moody, had accomplished nothing more than the quickening of the ministers of this great centre of population, and stirring us up to greater devotion to our glorious vocation as 'laborers together with God,' his visit would not have been in vain. Give us a revived ministry, and we shall soon see a revived church.

"Next to the Christian ministry, I believe the great army of Christian workers have shared most largely in the blessing. Perhaps the most remarkable, in every respect, of all the services held by the evangelists during their stay here were those on Sunday mornings in the Free Trade Hall. With the exception of one of these mornings, the weather was as severe as any we have had in this exceptionally severe winter, and yet the vast building was densely packed, at the early hour of eight, with audiences presumably composed of Sunday-school teachers, tract-distributors, district visitors, missionaries, evangelists, etc., drawn not only from the city and borough, but from the whole surrounding district. The fruits of these wonderful meetings are already apparent. I question if there be a single Christian agency in all Manchester that has not been the better for them. From that one meeting, as from a great fountain-head, streams

of blessing have flowed, are flowing still, and, I believe, will continue to flow, that will spread life and beauty over the whole field of Christian work, such as we have not witnessed here before. Teachers went straight from the hall, in many instances, to their classes, with their souls fired with love for their scholars. Missionaries received fresh impetus and courage for their peculiarly difficult work of going from door to door, knocking for admittance in the name of Jesus. Visitors of tract districts felt stimulated to greater diligence in the discharge of their important duty, as the bearers of those silent monitors from house to house that have so often brought 'light into the dwelling.' Above all, drones felt rebuked, and ceased to be drones. Recruits in large numbers were enlisted in the name of our Lord and King. Many who had been languidly sighing out, 'My leanness, my leanness!' were constrained to cry out, 'My laziness, my laziness!' and to add, in all seriousness, 'Lord, what wilt thou have me to do?' In short, could our American brethren repeat these addresses in that great hall once every year, they would do for our various Christian organizations what requires to be done periodically for the machinery of our mills and factories —overhaul them completely, renew and improve much of their belting and gearing, and render their operation at once more vigorous and more productive.

"The noon prayer-meeting has also been largely blessed. Like some old Eastern well, it has been daily visited by hundreds, who have refreshed their souls with the water of life, and returned to their businesses and their homes, feeling that the 'sweet hour of prayer' was the sweetest of all the hours of the day. And the requests

for prayer that have been presented—who shall number them? who shall even classify them? Above all, who shall say what revelations they afforded of the yearning solicitude, the agonizing supplications, the impassioned cries, that exercise the souls of immortal beings, in every relation and condition of life, in this world of distance and darkness? Whatever some may think of this novel feature in the mode of conducting a prayer-meeting, I feel sure, from observation and experience, that it has imparted new life and interest to a much-neglected institution. These requests have given reality and intensity to the prayers that were offered. They drew out our sympathies toward our fellow-Christians, in connection with trials and wants such as had never entered our minds to conceive. They made us feel that 'one touch of nature makes the whole world kin,' that 'as in water face answereth to face, so doth the heart of man,' that we are all members of the one family called by the one name of Jesus Christ. They did more than that—they gave us glimpses of the fullness that is in our Redeemer, out of which so many thousands may draw, 'and grace for grace'—'enough for all, enough for each, enough for evermore.' And in hundreds of cases they have not been in vain, if we may judge by the fact, so frequently brought out at these meetings, that thanksgivings have been publicly made for abundant answers to them, sometimes vouchsafed in very wonderful ways. Parents have stood up and given thanks for the conversion of their children, and children for the conversion of their parents —brothers for the conversion of sisters, and sisters for the conversion of brothers—teachers for the conversion of their scholars, and ministers for the conversion of some

even of their church-members. 'And now, O Lord, we thank and praise thy glorious name!' 'Praise the Lord, O Jerusalem; praise thy God, O Zion, for he hath strengthened the bars of thy gates; he hath blessed thy children within thee.'"

II.

SHEFFIELD.

On Thursday, the closing day of the year 1874, Messrs. Moody and Sankey arrived in Sheffield from Manchester. As the clock struck the midnight hour, what a year had closed! What a record had its shining moments borne to heaven of souls saved and God glorified! How mighty the wave of influence it had started in endless circles! How innumerable the far waving harvests! It opened to them amidst the hushed and holy throng gathered around them in Edinburgh, to watch the old year out and the new year in. With reverent stillness and silent prayer, they listened to successive peals from church towers, which told of the quick approach of another year full of awful possibilities and of glad certainties. As men of faith, they had welcomed it with unfaltering trust and high expectation; receiving in their inmost souls the benediction from the Heavenly Father—"the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be fill-

ed with all the fullness of God." And we can imagine the rapture of praise with which the concluding verses were uttered on the last day of 1874: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Jesus Christ throughout all ages, world without end. Amen."

WATCH-NIGHT SERVICE.

The work has opened here most auspiciously; the two meetings held on New Year's Eve were crowded, and the impressions produced were most solemn.

The first meeting was held in the Temperance Hall at nine o'clock. Mr. Sankey sung a new hymn written by Dr. H. Bonar expressly for him, "Rejoice, and be glad! the Redeemer has come." The air which has been set to these words is peculiarly appropriate—a bright, joyous melody.

The impression produced by his singing was very striking; those who had been merely curious or indifferent seemed attracted, and earnest attention, and, in some cases, silent weeping, took the place of carelessness. Mr. Moody spoke on the subject of "Work," dwelling chiefly on Isaiah vi., 8: "Here am I; send me." His address was well fitted to stir the Christians of this town to be up and doing. In concluding, he appealed to all to come forward, heart and soul, "and let us have a fortnight of faithful, prayerful work for God." The watch-night service was particularly solemn. The Albert Hall, where it was held, was crowded, many having stood before the doors an hour before they were opened, in order to make sure of admittance.

Messrs. Moody and Sankey were accompanied on to the platform by a large number of ministers of all denominations.

"One most interesting feature in this service was Mr. Sankey's singing of 'Jesus of Nazareth passeth by.' It might be the novelty of his style, or the associations naturally arising at the near approach of the new year, but I certainly have never seen such an effect produced. I have heard him in all the towns they have visited in Scotland, and also in Manchester; but I never heard him sing so pathetically, more especially in the last stanzas:

'Too late! too late! will be the cry,
Jesus of Nazareth has passed by.'

"Mr. Moody spoke from Luke xix., 10: 'For the Son of man is come to seek and to save that which was lost.' As illustrating this verse, he graphically narrated the two stories immediately preceding his text—that of the opening of the eyes of blind Bartimeus, and the conversion of Zaccheus. The stories were related in that way peculiarly Mr. Moody's own, making his listeners part and parcel of the scene, as if the whole thing were enacted just in the Targate, and Jesus were passing the hall-doors. He connected the two stories by throwing out the thought that as Bartimeus was on his way home to tell his wife, Zaccheus met him. 'Why, isn't that the poor blind beggar? It's like him; but it can't be he, for his eyes are open.'

"'Yes, it is I.'

"'What has made your eyes open?'

"'Jesus of Nazareth did it.'

"'Where is he? I must see him.'

"'He's just on the road to Jericho.'

"Away Zaccheus runs; and because he is a little man, he gets up a tree to see well. Jesus stops, looks up, calls him: 'Zaccheus, come down.' This was one instance of sudden conversion. Some don't believe in sudden conversion; but here Zaccheus was not converted when he went up the tree, yet he came down a converted man. We are told he received Jesus gladly. From these incidents, he proved how willing, how eager Christ is to save all. What have we to do? Nothing! blessed be God. If we had, we would never do it. Only accept. What had Zaccheus to do? Only come down, only obey.

"He concluded by drawing the attention of the audience to the fact that the old year was fast dying—only a few minutes—and what if the new year should come and find us where we were—lost! Oh, let each of us take it; the offer is here; will you have it? Salvation—ay, even before this year is closed you may be saved. As there are only a few minutes of this year remaining, let us finish the old and begin the new on our knees.

"The whole audience then sunk on their knees, and the new year found them bent in silent prayer. Mr. Moody asked that those who were unsaved to stand up, that they might be prayed for. For a time none were willing to do so; but on Mr. Moody's asking a second time 'if there were none in the hall wishing salvation,' a few stood up, and the Christians were asked to pray for them.

"Just then the bells began to ring in the new year, and the Rev. R. Green engaged in prayer for an outpouring of the Holy Ghost on the town of Sheffield, and most particularly on the special meetings to be held.

Mr. Moody also engaged in prayer. This was one of the most solemn scenes I have ever been privileged to witness. While the audience were bent in prayer, the most intense stillness prevailed, broken only by an occasional sob. After singing the doxology, the meeting separated."

A WEEK OF PRAYER.

Three meetings were held in the Albert Hall on Monday, January 4th—one at noon, one at three o'clock, and another at half-past seven in the evening. Ministers of all denominations took part in the proceedings. The noon prayer-meeting was briefly addressed by Mr. Moody. A long list of requests for prayer was read at the commencement. Much sensation was caused by a telegram handed in toward the close of the proceedings. It was to the following effect: "Three men were executed this morning at eight o'clock at Liverpool. They all attributed the crimes for which they suffered to the evil influences of drink. Pray for the poor drunkards of Liverpool." Mr. Moody gave a Bible lecture at three o'clock on "Christ, the Saviour, Deliverer, Redeemer, Teacher, and Shepherd." The hall was filled in every part. Many ladies and gentlemen of the wealthy classes were present, and a long line of private carriages and cabs was drawn up in front of the hall. The evening meeting was crowded, many from great distances being present. Mr. Moody spoke for an hour on "Christ the Remedy for Sin." Private meetings for inquirers were held after the public meetings.

On Tuesday there were three public meetings. There was no falling off in the numbers attending, and at the

afternoon and evening meetings the Albert Hall was packed. The public works were resuming operations after the Christmas holidays, and consequently fewer of the artisan class could be present at the meetings; but their places were filled by the wealthy classes, old persons, and children, whom the weather, now beautifully mild, had enticed to come out. The vicar of Sheffield, and many clergymen and Dissenting ministers, attended in the course of the day. The numbers seeking interviews at the inquiry-meetings after the public services are on the increase. An additional mass meeting for men is to be held to-night. In connection with the movement, the Young Men's Christian Association have announced early prayer-meetings for those in business.

On Wednesday, the 6th, a correspondent of the *Daily Review* wrote: "Sheffield is being greatly stirred by the revival services of Messrs. Moody and Sankey. They are at present the subject of conversation in families, offices, work-shops, and factories. The merits and demerits of the American evangelists are keenly discussed by excited groups at the corners of streets, and the opponents of the movement attribute its success to vulgar curiosity, sensational advertising, and press exaggeration. Meanwhile the meetings in connection with the movement are on the increase. The numbers seeking admission to them are beyond all precedent in Sheffield. The admission to the mass-meeting last night was by ticket, and it was found necessary to engage an additional hall, capable of accommodating two thousand persons. The average attendance at each of the four meetings held in the Albert Hall yesterday may be stated at twenty-five hundred—total, ten thousand. Thirty requests for the

prayers of the noon meeting were read. They were from persons in all stages of life and grades of society. Mr. Moody stated that many more had been received, too late for arrangement, which would have to be deferred till next day. The vicar of Sheffield made a touching appeal on behalf of a dying man, from whose bedside he had just come. This man, he said, had never heard of Jesus till the previous day. Deeply impressive prayers were offered by Mr. Moody, Mr. Sankey, and others. Such a crowd of earnest listeners as attended Mr. Moody's Bible-lecture on 'Salvation by Blood' was perhaps never before witnessed in any assembly hall in Sheffield. Mr. Moody proposed, at the mass-meeting for men, that similar meetings should be instituted, to be held every night in temperance halls. He asked all approving the proposal to stand up, and nearly the whole assembly responded."

On Thursday the demands for admission became so numerous, that the committee restricted the admission by tickets, and had the hall-doors closed as soon as the hall was filled. A long list of requests for the prayers of the noon meeting was read previous to the commencement of the service, and it was again intimated that it had been found impossible to arrange nearly all sent in. A new feature was, that many persons desired to return thanks for their conversion through these meetings. Mr. Moody, in a brief address from the words, "Declare his doings among the people," referred to recent accounts of their work in Dublin, Glasgow, and Manchester. These were remarkable for their mention of so great a number of young men as had become converts, and devoted themselves to Christian work. He affirmed

that none of their public services had been followed by more gratifying assurances than last night's mass-meeting for men. Half an hour before the Bible lecture the hall was filled, the doors shut, and many hundreds left standing round the entrances. It was reported that many of those at the noon meeting had remained in their seats. Mr. Moody illustrated the Bible lecture by some of his most thrilling anecdotes and appeals, but happily he repressed the distracting exclamations which were frequent among his early audiences here. When he requested a few minutes' silent prayer, a stillness as of death fell on the vast assembly. Many hundreds had to be denied admission to the evening meeting, at which Mr. Moody gave a very impressive address from the words, "Son, remember." Two other meetings—one for men, another for women—were held elsewhere. The total attendance at these meetings was about twelve thousand.

On Friday, Mr. Moody having gone to Manchester, the prayer-meeting was presided over by the Rev. Rowley Hill, vicar of Sheffield, and participated in by other clergymen. Several laymen also took part in the proceedings. Forty requests for prayer were sent in by letters and telegrams. The evening meeting was presided over by the Rev. Robert Stainton, Independent minister, and addresses bearing on religious work were delivered by ministers of all denominations. A meeting for men only took place at a later hour in the temperance hall, and was largely attended. The singing was conducted by Mr. Sankey, who rendered with much effect some of his most touching solos.

Rain having fallen heavily all forenoon, the children's

meeting at midday on Saturday, the 9th, was not quite so largely attended as had been anticipated. About one hundred adults were present. Mr. Sankey presided, and in his opening address gave an interesting account of the children's meetings in Edinburgh. He deprecated lengthy addresses to children. His experience was, that such meetings could be made attractive to children by brief, simple discourses from several speakers, along with the singing of hymns in which the children could intelligently join. Addresses were also given by the vicar and other speakers, among whom was Mr. Drummond, from Edinburgh, a young man well known in connection with the present revival movement. In closing the meeting, Mr. Sankey made a touching allusion to his approaching departure, that being in all probability the last children's meeting he would ever address in Sheffield. The evening meeting was crowded, and many hundreds were denied admission. Mr. Moody spoke from the words, "He was wounded for our transgressions," etc., and the picture he presented of Christ's death drew tears from hundreds. When he spoke of the resurrection, the enthusiasm became irrepressible; it broke out in every part of the hall. On the conclusion of the service, hundreds went to the inquiry-room. A meeting for men was held in the temperance hall, which was crowded. This meeting was addressed by Mr. Drummond and others. The excitement and enthusiasm have not been so high in Sheffield before. Mingling in the crowd, one hears Mr. Moody compared to Paul on Mars Hill. The attendances up to Saturday night reached sixty-eight thousand.

Four meetings were held in the Albert Hall on Sun-

day, the 10th. The first, for Christian workers, at eight o'clock, was well attended. It would probably have been crowded, but a thick drizzling rain, which continued most of the day, kept many at home. A service for those who do not usually attend any church or chapel took place at eleven o'clock. The hall was filled, but not quite by the class for whom the service was intended. Strenuous efforts have been put forth among the denizens of the slums, to awaken their interest in the movement. Hundreds on hundreds of tickets were given away among them, and expectations were entertained that they would attend in large numbers; but a cursory glance was sufficient to convince the practiced observer that the audience did not differ in any perceptible degree from former audiences. Many new faces were to be seen, but they were those of decent, orderly working people, or visitors from the rural districts—not the besotted countenances of the residents of the slums. A meeting for women only was announced for three o'clock; but by half-past two the hall was crammed to suffocation, and the wide street in front was blocked with a crowd of both sexes. Every means of persuasion was tried to induce those who were crushed out to go and listen to other speakers elsewhere, but in vain—they would hear none but Mr. Moody. Finally, Mr. Moody left the Albert Hall, and addressed the people assembled, to the number of many thousands, in the parish church-yard, situated in the centre of the town. Similarly the hall was crammed, and thousands denied admission, an hour before the commencement of the evening service. Meetings were announced elsewhere, but the crowd outside remained till the end of the service.

A correspondent says: "The interest in the evangelists' services culminated on Sabbath. All the inhabitants of the town were stirred, as by one mighty impulse. The Christian workers' morning meeting was crowded to the doors with an influential and enthusiastic audience. The eleven o'clock meeting was rather a novel one, consisting entirely of non-church-goers, who were admitted by tickets which they had themselves procured. The Albert Hall was thoroughly packed, almost exclusively with men who belonged, with scarcely an exception, to the very class intended to be reached. They seemed greatly to appreciate Mr. Sankey, who sung no fewer than three solos with immense effect; the last one especially, the 'Prodigal Child,' quite carried away the audience. Mr. Moody was in full power, and a profound impression was made, which bore fruit not only at the inquiry-meeting at the close, but also at the succeeding meetings.

"The next meeting, which was announced for three o'clock, was exclusively for women. Long before the hour the hall was filled, and thousands waited around the doors; while a large crowd adjourned spontaneously to the parish church-yard, in the hope that Mr. Moody would give an open-air service. What could Mr. Moody do? The weather was mild, and the streets filled with people who seemed literally to be hungry for the bread of life, and he seemed at last almost compelled by circumstances to follow the multitude to the church-yard and address them there. Mounting a tall, flat grave-stone, Mr. Moody was in a few moments the centre of perhaps the largest audience he had ever addressed in England. The ground could not have been better chosen. In the

rear stood a range of tall houses, and in the immediate foreground the old parish church, with its antique spire, overshadowing one of the most impressive scenes ever witnessed in Sheffield. With such surroundings, it is needless to say that the preacher spoke with unusual power; and last Sabbath afternoon will be marked for generations as an era in the religious history of Yorkshire. In the mean time a splendid meeting was sustained in the Albert Hall by Mr. Sankey and others, and a very large number of inquirers remained at the close.

"The last meeting, also ticketed, was advertised for eight o'clock, but before seven the immense hall was again filled to suffocation, exclusively with men, while thousands of people lingered around the doors. Mr. Moody and Mr. Sankey took the indoor meeting, while a number of ministers and others addressed the crowd from three or four different stand-points. The Albert Hall meeting was a fit termination to such a memorable day, and the number of inquirers was beyond all expectation. The young men's meeting in the Temperance Hall, holding one thousand five hundred, was also crowded in every part, and promises well for the series of men's meetings to be held there every night this week. The last few days are sure to be signalized by unparalleled results, and, as a local paper writes, the interest is so intense and universal that meetings could be kept filled all day and night, if preaching could only be provided for the audiences."

GENERAL IMPRESSIONS.

The long-looked-for visit of Messrs. Moody and Sankey to Sheffield has been paid, and is now past. The

crowded meetings, thrice repeated every day, attended by persons who set aside engagements, alike of business, work, and pleasure, have been accompanied with much power from above. Sheffield is usually considered as a population difficult to arouse, sturdy, independent, unimpressionable; like the metal in which we work in these parts, true, but hard as steel. Yet the place has been thoroughly aroused, and proof to demonstration given that God is able to work here, as in Jerusalem of old, and as in other towns of England now; thus greatly encouraging Christian ministers and laborers to look with faith for greater things. All the meetings have been pervaded by a sense of God's nearness; believers have been filled with fresh joy and fired with new zeal; the anxious have found soul-rest; the careless have been aroused. In fact, we have had at once a revival and an awakening—a revival touching the hearts of God's people, and an awakening spreading among the thoughtless. The influence reached its height on the last night of Mr. Moody's presence in the town, when he addressed specially the converts, who were present in goodly numbers, together with a vast crowd of Christian workers. His words seemed to have a thrilling power among us all. When he closed by saying that he did not like "farewell," and "good-bye" was almost as bad; he would therefore just say "good-night," and meet us in the morning (pointing to the skies), I think the whole audience deeply felt how much our beloved brother had endeared himself to us. And when Mr. Sankey followed directly with his touching farewell hymn, so appropriate to such an occasion, and so specially addressing every class of hearers, many were the eyes that were bathed in

tears. Had it been possible, we would not have parted with our brethren. But may the Lord go with them in other places, confirming their word with signs and wonders, as He has done here!

The verdict of almost all Christian people upon this movement is, that it is the work of God. I am convinced that such an estimate is just, on many grounds.

1. The movement was an answer to prayer. Though we had not waited on the Lord so long as Christians in some other towns have done, a weekly united prayer-meeting had been maintained for nearly a year previously. Many of God's people were also quietly sighing and crying for the abominations of the city, and hungering and thirsting for spiritual blessing. One feature in the prayers previously offered was very noticeable. While all were preparing heartily to welcome Messrs. Moody and Sankey, there was a thorough recognition in the supplications that not they, but their God, must open the flood-gates of grace. The Spirit was honored; and we have had the answer.

2. Remarkable unity prevailed. At least in its outward manifestation this was realized, when ministers of the Established Church and those of the Free Churches sat together on the same platform, and followed each other in prayer. The force of exhortation, backed by the united sympathy and supplications of the whole Christian Church, is multiplied tenfold. Doubtless Christian union is of God. When will it genuinely prevail? Is not the attainment of it worth the surrender of the causes of division?

3. The movement had a growing power. Its influence at first was not to be compared with what it became

in its progress. Indeed, the feeling of myself and of others with whom I have conversed was at first one of disappointment. Both Mr. Moody's speaking and Mr. Sankey's singing seemed to fall short of what we had expected; but it was not long before the impressiveness of both made itself felt to all. To my mind, this is a true test of excellence. A picture, a piece of music, a landscape—do they grow upon you by repetition? The work of these evangelists has grown upon us. I apprehend it would have been the other way, had it not been of God.

4. The stillness was remarkable. The noise and confusion favorable to revivals which are the work of man was altogether absent. The quiet, favorable to the descent and operations of the Holy Ghost, was marked. A man of my acquaintance once observed that "any body could get up a revival if he only made enough noise." There was nothing of that kind here. Indeed, I noticed that if any brother threw a needless physical exertion into his entreaties, Mr. Moody would be sure to say, "Let us have a few minutes' silent prayer;" and this was mostly followed by the subduing strains of Mr. Sankey's harmonium and voice. A solemn quiet reigned at all times, and even Mr. Moody's humorous sayings did not destroy the solemnity of it. A work done under conditions such as these, so different from those which have prevailed in some "revivals," commends itself to me as the work of God. There are many things that I might touch on; but only one thing more will I mention.

5. The work is evidently one of faith. This quality is very observable in Mr. Moody. He has faith—not a proud self-confidence engendered by success, but a humble reliance upon God and fearless expectation of blessing.

LETTER OF MR. MOODY TO THE YOUNG CONVERTS.

A meeting of converts was held on the evening of January 19th, presided over by the Rev. R. Staunton.

During the proceedings the chairman read the following letter:

"BIRMINGHAM, *Jan. 19th*, 1875.

"MY DEAR FRIENDS,—Mr. Sankey and I would have been very glad to have seen you all once more to-night, but God has given us work in another corner of his vineyard, and we can only join you in well-wishes. I am very glad now to have this opportunity of fulfilling my promise to send you a short message. There are many things I should like to say if I had the time, but I fear I must confine myself to one or two very plain words. Ever since we left Sheffield, every one of us will have changed a little. Some will be merrier, and some will be gloomier. Some will be fuller of God's love, and some may even feel a little emptier; others, again, may not have got over the period of *wonder*, and still find themselves asking; 'And can it really all be true? Is it not just some strange dream? Is it really possible that God loves us, and that we are really saved for evermore? And this is my only one reply to these very common and rational questions. *We are changed, but Christ is not.* Oh, if *he* were different, it would be a very, very serious thing. And if we are changed and are frightened about it, we must find out at once if he is changed too. If it is only *we* who are different, it does not matter much, because salvation does not depend upon us, but upon him. And the Bible tells us all about it in one little golden sentence, which we must all ask God to burn into our hearts, and then we shall never be troubled any more about our feelings. In Hebrews xiii., 8, he says, 'Jesus Christ, the same yesterday, and to-day, and forever.' Yes! the same; no matter how changed we are, no matter how dull, how joyless, he is just as he was yesterday, just as he was the night when we got our first glimpse of his dying love for us.

"Oh, dear friends, let us keep looking to him, and as we look, God will give us the longing to be more and more like him. Perhaps some of you already feel that longing, and you don't know what it is! Perhaps you think it is very hard to have this craving after a better heart and a holier life. But Christ says it is 'blessed.' It is not hard; it is not a misfortune; it is not a sign that the health of the soul is gone. No; appetite is not the symptom of disease, but of health. And the Master himself has told us

that it is blessed to be hungry and thirsty after him. And some of you may be mourning over your empty hearts, for little love is there; how little faith, how little zeal for the Master's service! Well, it is not hardship to feel like that. If it be real, it is not sad to be that way, only don't mourn over it. Christ says it is 'blessed'—blessed to be poor in spirit; and the poorer, and weaker, and humbler we feel, the more room is there for him to perfect strength in our weakness. 'My grace is sufficient for thee; my strength is made perfect in weakness;.....for when I am weak, then am I strong.' And now, dear friends, before closing, let me ask you all to do something for Christ, something this very week. I can not tell you what to do; but God will if you ask him. He has something for every body to do; and let us be earnest in doing our best for him, and let us do it soon. Death will be upon us when our work will be but begun, and 'the night cometh when no man can work.' And for every one of you, that God may bless you, and keep you, and cause the light of his face to shine upon you, and enable you to grow in the knowledge and likeness of his only-begotten Son, is the earnest and humble prayer of your affectionate friend,

D. L. Moody."

INCIDENTS RELATED.

Last Sunday, at the prayer-meeting after the evening service in Nether Chapel, the first to pray was an elderly stranger. Very intelligently, calmly, and fervently he led our devotions. He staid subsequently to speak with me, and tell his story. In early life he had been a Christian and boy-preacher. Through some means he became separated from his communion, and fell farther and still farther back from the pleasant paths of wisdom. But the backslider in heart was filled with his own ways; for many years he had walked in utter wretchedness. His conscience tormented him, almost foreshadowing the worm of hell. He resorted to drink as to an anodyne; but it killed not his pangs. Fears which he almost seemed to see preyed upon him. At last he resolved to bring his life to an end. One day he purposed

it, but was mercifully prevented by unforeseen events. Once more he planned his design, and, intending to carry it out, passed near the lower Albert Hall, where Mr. Daniels was conducting a children's service, preparatory to the visit of Messrs. Moody and Sankey. He entered. A simple prayer offered went to his heart; it unstopped the wells of penitence in his soul. The backslider, the would-be suicide, came weeping back to Christ, felt once more the tender Shepherd's love; and at length, after having been almost torn to pieces by the fierce wolves of despair and remorse, was again at rest—safe in the arms of Jesus.

A brother minister tells the following story: "In connection with these services I had conversation with one poor man in the inquiry-room, who said he had never known the name of Jesus as that of the world's Saviour. He had heard it as a name, indeed, but knew not whom it meant. On being interrogated, he avowed that he had seen pictures occasionally of a man upon a cross, and also of one walking on the waves, but he knew not whom they represented. As much light as could be imparted was given to the poor seeker; and although his faith is not an intelligent one, I hope that that night will prove to have been the turning-point in the history of a precious soul.

"In the inquiry-room I met a young man deeply impressed on account of sin. After some conversation, I prayed with him, and then asked him if he would follow with a few words. He said he could not; so I begged him to join with me in uttering a few simple sentences appropriate to his case. He complied at once; and when he rose from his knees, he exclaimed, 'That is the first

prayer I ever prayed in my life!' And he meant it literally."

A clergyman tells a remarkable case of one who wandered into the inquiry-room without any distinct purpose. When many knelt, he knelt. The clergyman came to speak in that part of the room, and addressed a woman near. But she was unable to say any thing; so, after vainly attempting to lead her into conversation, he deemed it best to state the simple truth of the Gospel, and to pass on. Coming to this man, he began to talk, and at once received replies. Though indifferent at the outset, he became seriously concerned then and there, and now, I believe, good hopes are entertained of his conversion. Yet he says his only reason for replying readily to the questions addressed to him was, that he thought the good woman his neighbor had treated the clergyman so disrespectfully that, out of mere civility, he would comport himself differently.

III.

BIRMINGHAM.

We find it difficult to select details, and report long-continued meetings, when the spiritual tide suddenly rises and pours in one mighty stream through a great city. Birmingham has a population of nearly four hundred thousand, mainly devoted to mechanical employments. The class is such as has been most easily reached by our brethren, though their converts have come from all ranks in society. Their labors commenced here on Sunday morning, January 17th, 1874. The character of the city to which they had come is thus described in the Belfast *Witness* of January 22d:

"Birmingham—often and correctly described as the Toy-shop of the World—is better known as a town of intense political activity than of great religious vitality. For years past this has been the head-quarters of the advanced school of politicians, and on more than one occasion Birmingham has given the key-note to the rest of the country upon the important questions which have agitated our times. In the stormy days which preceded the passing of the first Reform Bill, Birmingham made her voice heard and her influence felt through Thomas Attwood, the famous founder and President of the Political Union. In later days she has continued a political power in the land, for this, if for no other reason, that John Bright—the Tribune of the People—sits in the

House of Commons as one of her representatives. But Birmingham is a religious as well as a political town, and has exercised considerable influence upon England in the former as in the latter capacity. It was here that John Angel James labored so long, and with such marked success; and in our own day the town has been able to count among its ministers men like Mr. Charles Vince, the well-known Baptist orator, who died only lately, and Mr. R. W. Dale, the successor of John Angel James, and one of the finest preachers and ablest writers connected with the Congregational body. Roman Catholicism has, also, in its hour of need, to turn to Birmingham as containing its greatest tower of strength in England, for it is from the Oratory here that Dr. Newman occasionally issues to cross swords with the strongest and stoutest assailants of Popery. The freethinking school, in all its branches and varied forms, is likewise strong in the midland Metropolis, both numerically and intellectually. The Unitarians have some of the best preachers and finest churches in the town, while Mr. George Dawson, whose church is associated with no denomination whatever, and who is himself a fearless freethinker, wields an influence in these parts which it would be difficult to overestimate.

"Taking every thing into account, many persons were inclined to think that the American evangelists would experience greater difficulty in rousing and attracting Birmingham than they had encountered in the case of any of the other large towns previously visited. How far these calculations have been removed from the truth is abundantly shown by the truly splendid meetings which they have held this week. Never before have

such stirring and memorable sights been witnessed here. Sometimes, it is true—when, for example, Mr. Bright has been addressing the electors—more people have been crowded into Bingley Hall, one of the most capacious buildings in the country. On those occasions the building contained only a few seats, so that, nearly all requiring to stand, some twenty thousand persons could find room within its walls. For Messrs. Moody and Sankey's services, however, the place has been seated throughout, and still contains comfortable accommodation for well on to fifteen thousand individuals.

"On Sunday two meetings were held in the Town Hall, capable of holding nearly five thousand—one, in the morning, for Christian workers only, and the other, in the afternoon, open to all. The hall was crowded on both occasions. In the evening, at eight, a service, free to all, was held in Bingley Hall. So great was the rush for admission that the immense building was thronged throughout by seven o'clock. The doors had to be closed against thousands and thousands eager to get in, it being estimated that, had it been possible, Bingley Hall could have been crowded three or four times that night, with different congregations each time. It has been the same since, daily and nightly—the Town Hall full at the noon meeting, and Bingley Hall occupied to its utmost extent in the evening. Carr's Lane Chapel (Mr. Dale's) is also crowded on the occasion of Mr. Moody's Bible lectures each afternoon. While a few of the leading local clergy of the Church of England are keeping aloof from the movement as yet, a considerable number have thrown themselves heartily into the work. The various Dissenting ministers are loyally and ably

supporting and assisting the evangelists. Mr. Dale attends nearly all their meetings, and almost invariably takes some part in the service, either by giving out a hymn, offering up a prayer, or delivering a short and pointed address. It would be impossible to say whether the audiences are most affected by Mr. Moody's earnest appeals or Mr. Sankey's magnificent rendering of some touching hymn.

"On Monday night, at the close of his address, Mr. Moody asked all those to stand up who were not yet Christians, but who were anxious to become such. At first no one answered the appeal. 'No one!' he cried; 'What! no sinner in this vast assembly who wants to become a Christian!' Then a young girl, apparently about sixteen, rose in the body of the hall, her head hung down, crying bitterly as she held her handkerchief over her eyes. 'Thank God! there's one at least!' exclaimed Mr. Moody. Then between two and three hundred persons, in all parts of the hall, of all ages, and evidently belonging to every class, stood up in rapid succession, Mr. Moody ejaculating, 'Praise the Lord! So many as that! I can not count them; but Jesus knows you all.' Mr. Dale asked all those who had stood up, and any others who were anxious, to leave the hall at once and proceed to Broad Street Presbyterian Church, where Mr. Moody would meet them. A large number left accordingly. Broad Street Presbyterian Church, where Mr. Moody met the inquirers, was crowded.

"On Tuesday evening, the regular service being ended, Mr. Moody requested all who had to go to leave the hall then. A large number went; but the floor and lower galleries still remained occupied to their fullest extent.

The upper galleries being cleared, Mr. Moody asked all who felt anxious to go into these galleries, where Mr. Sankey and the ministers present would be glad to converse with them, and try to remove any difficulties or doubts they might have. A great number—probably a couple of hundred, chiefly young women—complied with the request and entered the upper galleries, where Mr. Sankey and several ministers and others met and conversed with them. While this was being done, those seated in the body of the hall, at Mr. Moody's request, engaged in silent prayer on behalf of the anxious."

Never before in Birmingham have any preachers drawn such vast numbers of people as these brethren are doing at this time. Thousands are flocking daily to hear them from the districts around. The whole community seems stirred up. That which seems to be uppermost in men's minds is the present marvelous gatherings that are daily taking place. There is no lack of opportunity for the Christian to put in a word for the Master, for wherever you go, whether in the counting-house, shop, refreshment-room, train, omnibus, and even as you walk along the street, the one topic is the doings of these wonderful men of God. If you want to get a seat at their meetings, you must be there fully one hour before the time; and a stranger entering the town must be struck with the determination of those who daily seek these gatherings.

Every day this week hundreds have been turned away from the noon-day meetings held in the Town Hall. Meetings are now being held in Carr's Lane Chapel every afternoon at three o'clock, and here again it is necessary to be there some time before the service com-

mences. In fact, yesterday I was there at two o'clock, and the body of the chapel was then filled. It is estimated that three thousand people are in this building every afternoon.

To convey to the mind of the reader the sight which presents itself on entering Bingley Hall (the place of evening meeting) is impossible. Sloping down from the galleries which run round the building, other galleries have been erected, and the whole building, from the speaker's platform, looks like one vast amphitheatre. The crimson cloth which drapes the galleries adds to the general effect, and makes the hall (said to be one of the dreariest-looking buildings in the Midland counties) look very comfortable. The immense sea of faces is singularly impressive, especially when from twelve to fifteen thousand people are listening eagerly to catch the words that fall from the speaker's lips.

The question may be asked, What effect is this movement having upon the people in general? I reply, good every way. The stirring addresses given by Mr. Moody to Christians from the very first morning are bearing fruit. They are beginning to look about, and realize that thousands around them are living without Christ. Many Christians have spoken to me of the fresh energy with which they have been stimulated through attending the meetings. As for those who nightly throng Bingley Hall, the best test of the work I can give is, that whereas at first the after-meetings were held in a neighboring church, the anxious ones have now become so numerous that they are obliged to remain in the hall, while earnest Christian workers, with Bible in hand, pass from one to another, and open to inquirers the way of life.

All this proves to us the great power of God, and what he can do by two men who give themselves wholly up to him. The work "is marvelous in our eyes," but it is not less marvelous that their physical strength does not give way under their unceasing labors. While Mr. Sankey is greatly gifted with power to use his voice in singing the Gospel, Mr. Moody has a way of marvelously picturing, in the most vivid manner, Bible truths. From the humorous he can come down to the pathetic, and so move his hearers to tears, and withal there is a "holy boldness" which is seldom to be met with in the preachers of the present day. May the Lord bless abundantly the efforts of these men, who have produced such an unusual and powerful effect upon Birmingham!

The *Morning News* says: "Never before in the history of Birmingham, I believe, have two men drawn such large numbers of people together as Messrs. Moody and Sankey have done, time after time, during the whole of last week and yesterday. The Town Hall, Carr's Lane Chapel, and Bingley Hall have been entirely filled at most of their meetings, uncomfortably crowded at some, and all but full at one or two others. Since commencing their labors here, they have held twenty-two services. No doubt in many cases the same persons presented themselves at the meetings again and again; but it is probable that the audiences were, for the most part, different on each occasion. At the four meetings in Carr's Lane Chapel some twelve thousand, at the six in the Town Hall about twenty-four thousand, and at the twelve in Bingley Hall at least one hundred and twenty thousand persons must have been present, making a total of one hundred and fifty-six thousand men, women, and chil-

dren, to whom, during the last eight days, they have preached and sung the Gospel. Nor does the interest in the men and their work as yet know any abatement, it being likely that the services to be held this week will be as numerously attended as those of last week.

"The spring-tide of blessing has rolled over Birmingham, and risen far above the ordinary high-water mark of years gone by. The fishermen who have learned the divine art of catching men, instead of toiling all night and taking nothing, have had the fish leaping into the Gospel net, as it were, praying to be caught. The woman, with the light of the Holy Spirit on the word, has been sweeping her house; and though there was much rubbish, and the helpers were few, yet she has left no stone unturned, no part unsearched, but has kept the one object of her search—the lost piece—in her mind until she has found it. And oh! how many more pieces of precious treasure has she found than ever she expected! Her example has become contagious; and wherever you go, you find the search for souls going on, and souls themselves feeling they are lost. Special services are being carried on in various parts of the town, at each of which souls are finding joy and peace in believing."

MASSES STILL COMING.

"Having occasion to pay a short visit to Birmingham, we reached Bingley Hall in time for Mr. Moody's Bible reading on Wednesday, January 27th. Bingley Hall was built for the Birmingham Annual Cattle Show, and through the zeal of Christian friends it was adapted for these services. The interior forms a square of about one hundred yards each side. The covering of the hall con-

sists of five parallel roofs, sustained at their respective junctions by flat-arched girders, upheld by a row of seven pillars. The hall is lighted by sky-lights, and at night is well illuminated by gas. Toward the walls sloping galleries have been extemporized, backed by a palisade covered with red baize; and behind this is a second gallery of less depth, extending round great part of the building. At one end is the platform, and at the other the galleries rise to a considerable height. Ten thousand chairs have been placed in the building; but this is exclusive of much room contained in the galleries, so that when the standing room was also densely filled, the number of persons present must have exceeded the above figures by some thousands.

"Wending one's way toward the hall, and while still three hundred yards off, the direction was plainly enough indicated by boys selling the hymn-book in its various editions; and unless you were prepared to sit for nearly two hours before the meeting began, it was hopeless to expect a fair hearing-place at the evening evangelistic services.

"When the hall was brimming full the doors were locked, and the excluded hundreds made themselves from time to time heard, in their fruitless attempts to obtain admittance. The long period of waiting was occupied by the choir and audience singing from the 'Songs and Solos' book. The two hymns, 'What shall the Harvest be?' and 'The Great Physician,' seemed favorites. Speaking of the hymns, we may mention that Mr. Sankey's solos produced here, as elsewhere, a visible impression. As has been well remarked, Mr. Sankey's singing adorns and impresses Mr. Moody's speaking.

"When Bingley Hall began to fill up, it was a grand sight. To see those rows and rows of people—not drawn out, as on the previous Monday, to hear the members for the city expound their political views, but to meet the great question, 'What shall I do to be saved?'—this was a spirit-stirring sight. The late honored Mr. John Milne, of Perth, on occasion of an extensive demonstration in welcome of royalty, remarked, 'I rejoice in witnessing the capacity of my fellow-men to be moved on a great scale.' He intended by the remark, that evidence is thus afforded that man is made for the great and eternal relationships, and will yet be seen taking his place in the grand scenes, when the issues of these shall appear. Sight comes to the aid of faith when men can thus be marshaled by thousands to listen to the silver trumpet of the Gospel, with its double note: 'Flee from the wrath to come;' 'Believe in the Son of God.'

"When the first meeting on Wednesday was closed, it took about an hour for the narrow outflowing streams of people to empty the hall sufficiently, to enable Mr. Moody to deal with the anxious. These now, with the workers, retired to the galleries. One lad of eighteen was silently weeping in deep distress: 'My sins can never be pardoned.' Others were under various degrees of impression, and some appeared to rest upon the Rock.

"The Friday Bible-reading on 'The Blood' concluded with the following weighty saying: 'If you wish to know the secret of Mr. Sankey's and my success for the last two years, it lies here, that we have stood fair and square on the Bible truth of the atonement, the substitution. Ah, that's what is needed by a dying world!'

"I never realized Mr. Moody's great evangelistic pow-

ers so much as when listening to his concluding address on 'The Flood.' Few could have confronted and commanded that sea of fifteen thousand faces as did this shrewd and fervent speaker. He expatiated on all the features of the scene in a graphic and telling and trenchant style. And all was brought to bear and urged home on the vast assembly, as he besought the unsaved now to flee to Christ, the ark, and so to be safe from the wrath to come.

"But there is a deeper element in Mr. Moody than his power of evangelistic address. Many a man would be tempted to rest complacently in having successfully addressed this vast audience. But success with this fisher of men means individual souls won to Christ. This passion for souls is the internal fire which animates and gives efficiency to his whole procedure. A gentleman sitting by remarked of Mr. Moody, 'He is so business-like: the anxious are his game—he must get at them.'

"The meeting over, Mr. Moody said: 'Clear out the central division of the hall up to the fourth pillar, and let the anxious fill the space.' A large number responded to the invitation. He is drawing the net ashore. After a short explanation of the simplicity of faith, as trust in Christ, all who think they now so trust are asked to stand up. 'I see a few still sitting,' said Mr. Moody; 'let the others go, and these come aside into the gallery for a little further conversation.' Thus not a single soul was permitted to escape without the fisherman, if possible, seizing it for Christ. To God, who alone giveth the increase, be all the glory."

FIRST HOUR.—THE GREAT DAY OF THE FEAST.

An all-day convention was held on Tuesday. It was attended by immense crowds throughout the day, and many well-known ministers and others were present from London and various towns in the provinces, as well as Scotland and Ireland. Mr. Moody presided throughout the day with his usual tact and energy.

The proceedings commenced at ten o'clock, and the morning's programme consisted of three parts—namely, a service of praise, conducted by Mr. Sankey; a lecture on "Works," by Mr. Moody; and a discussion on prayer-meetings and how to conduct them, led by Mr. Moody. The afternoon's services were as follows: From one to three, a discussion on "How are the Masses of the People to be reached?" and from three to four, Mr. Moody answered questions on various practical subjects in connection with the movement.

Mr. Sankey then addressed the meeting. He said it was stated that in the Bible more was said about praise than prayer. If they went into our churches and took a survey, they would see a great deal more prayer than praise. He, on the other hand, believed prayer would be more availing if there was more praise in it. It was very singular how much more important singing was in the olden time; and looking back over the history of this country, they would find that whenever the Church of God had revived, the singing of his praise had revived. He referred to several incidents in the Old Testament where the people went before the army singing, "Praise the Lord, for his mercy endureth forever." This, it seemed, was all God wanted them to do. He

gave them the victory, and it took three days to gather up the spoil. He hoped it would take three times three, not days, but years, to gather up the spoil from the meeting, for he thought there had been many Philistines slain while they had been singing to God. Indeed, he had received many letters, from strangers, saying, "While you were praising God in singing, my heart was opened, and I gave it to Jesus."

Paul and Silas, when they got in the stocks, and their backs were lacerated with stripes, prayed, and then sung praises unto God; and the prisoners heard it, and the prison began to shake. When they prayed, the prison did not shake; but when they offered up praise to God, the whole prison rocked to its foundation. How many prisoners, bound by Satan and sin, had heard the joyful sounds, and their bonds had been loosed, as those prisoners were that night! An aged divine in Scotland had said one line of praise was better than a whole page of prayer. In conclusion, Mr. Sankey said it came ill from him to speak to those good men present in the way of offering advice, but they did need to reach the young men, and to lead them away from the world into the Christian Church. He then asked the meeting to join with him in the blessed hymn he loved so much, sung in Scotland, the "Old Hundredth Psalm."

Mr. Sankey gave the hymn commencing "I have entered the valley of blessing so sweet."

The Rev. H. Morgan, of Edinburgh, said he was glad to come and bear testimony that "the Lord had done a great thing for them" in Edinburgh, and in Scotland. It had been in Scotland a year of praise. There had been more heart-singing in Scotland during the last

twelve months than for a generation before. The Gospel had been carried to places where before it was scarcely heard, and young men who could not speak for Christ had been inspired to sing for him; and many hearts were won to Christ by some sweet song by one whose heart was attuned by the Spirit. The visit of Messrs. Moody and Sankey was a grand thing for them in Scotland, and it had been wonderfully successful, and especially had it wrought a wonderful change in the singing, for they had no doubt heard that Scotch singing was rather gloomy and sad in its nature. In conclusion, he prayed God to bless Birmingham as he had blessed Edinburgh.

Hymn 49 was sung by the congregation; and the Rev. E. N. Keeling, of Manchester, addressed the meeting. He said that during the last two months there was a unity among the Christian churches such as six months ago would not have been thought possible. And since Messrs. Moody and Sankey had left them they had even more cause to be thankful than during their visit. Their Monday prayer-meetings, held in the Free Trade Hall, were largely attended, and they continually received reports of the spread of the work.

SECOND HOUR.—MR. MOODY ON CHRISTIAN WORK.

Mr. Moody opened the second meeting immediately after the close of the first with a brief prayer of thanks for the good news they had heard, hoping the good work would continue; and for blessings on the services, trusting that a fire would be kindled that would spread to every town and city in England. Mr. Sankey having sung the 18th hymn, Mr. Moody said the subject for the

next hour's meeting was "Work." He then called their attention to John xv., 7–11, and Titus ii., 2, etc. The man who thoroughly knew the Bible could not help but work for God. They could not get water out of a dry well. But if the word was in their hearts, then the Holy Ghost will be as a fire within them, and, like Samson's foxes with their tails on fire, would set the Philistines' corn on fire. He then alluded to the water used by John the Baptist in baptism, the living water of the well of Samaria, which, as soon as it bubbled up in the breast of a woman, she went to the town and told every body. One man might have no gold, but only silver; another might have brass, and another only oil; but they were all useful in constructing the ark and tabernacle. In 2 Thessalonians ii., 17, Paul said, "And stablish you in every good word and work." Men very often establish themselves in their own conceit. One day a little boy who had been converted said to his parent, "Father, you are a Christian, an't you?" "Yes." "Well, you never sing, and you never talk about Christ; and then you don't go to the prayer-meetings." "Oh, I have got established now," said the father; "I am not carried away by every new doctrine." There were a great many who established themselves in like manner.

A hymn was sung by Mr. Sankey, and, after prayer, the next meeting was proceeded with.

THIRD HOUR.—HOW TO CONDUCT PRAYER-MEETINGS.

The 66th hymn was sung, and the congregation bowed their heads for a few minutes in silent prayer. The Rev. C. D. Snepp and Mr. Moody prayed that the blessing of God might attend all Christian workers.

Mr. Moody stated that during the next hour he wanted to talk a little about prayer-meetings. There were a few things which his friends in England might learn from America, and there were many things they would like to have in America which existed in England. They would like their country people to give a good deal more attention to the study of the Bible: that was a leaf he wanted to take out of the English book. But the prayer-meetings in America, as a general rule, were much better than in England. When the revival of 1857 and 1858 took place, and half a million were brought into the Church, a great many people discussed the question, "Is it going to last?" and a good many thought it was only like a moving cloud that would soon be gone. But their experience of that work was that they found of their most eminent men, Sabbath-school superintendents, and elders, a great part were converted at that time. We lived in wonderful days. We could not tell what was before us. Every post brought tidings of success in towns and villages throughout the United Kingdom. There never was a time when people wanted to hear the Gospel as they did now.

A great many of the rooms in England in which prayer-meetings were held were dark and gloomy, not well lighted, and often not clean and cheerful, and often they were used as day-schools. It made a man gloomy and sleepy in spite of himself, and the minister could not make out how it was people were so drowsy. They needed ventilation. And then they should not allow the people to sit all over the room, as if afraid to touch one another. He particularly asked them to guard against all stiffness and formality in the conduct of the meetings. They

should make their prayers short and pithy, and endeavor to get people to earnestly assist in the work. People would say this was enthusiasm. Do not be so afraid of enthusiasm.

One good plan with regard to these meetings was for the minister to announce from the pulpit a certain portion of Scripture as the subject of the next prayer-meeting, and ask somebody to speak on it. It was well to hold a praise-meeting once in a while, and let the people utter praises to God, and have a variety in the meetings. If a man went into a business and he found it did not do, he tried another; and, in the name of common sense, if one way would not bring people to their meetings, try another. Why should not the young convert be allowed to come to the social prayer-meeting and tell what the Lord was doing? A good many people did not believe in written requests, but if he had a son who was a wayward boy, he did not see why he should not come and ask that meeting to pray for the boy. He would ask them to expect great things from God, and they would not be disappointed.

Mr. Chown (Bradford) engaged in prayer, and the 53d hymn was sung by the congregation.

Rev. Mr. Best (Dublin) bore out the accounts already given of the revival movement in Ireland, and stated that prayer had been wonderfully answered there. He believed they had had larger meetings in Dublin than any held elsewhere perhaps, people having come from all parts of the provinces, staying in the city for days on purpose to take part in the meetings. The hymns of Mr. Sankey were being sung all over the country with great heartiness, and he had heard many speak of the

message their dear Brothers Moody and Sankey brought home to their hearts. Messrs. Moody and Sankey's names would be remembered in connection with the Church history of Ireland, and he was sure if ever they returned they would be most enthusiastically welcomed.

Mr. Moody offered up a prayer, beseeching God to revive his work in this country. He returned thanks for the gracious revival now going on in Ireland, Scotland, and England, and he implored God to prepare the way for them in Liverpool and in London. He asked that London might be shaken as it never had been before, and that a great work might go on there during the next few months which would shake the world.

There was then an interval of five minutes, to allow persons to retire who wished to do so, after which Mr. R. W. Dale offered up a prayer, thanking God for all the manifestations of his mercy and power which had been witnessed in that town during the last few days, and praising the Almighty that his promises, which had often been forgotten on earth, had at no time been forgotten in heaven.

Question for the next hour, "How to reach the Masses." Rev. R. W. Dale spoke with great force and eloquence as follows: "Some people were always talking as though among the working classes of this country there was definite disbelief, and as though they had never heard the Gospel. That was a false impression. Why, vast numbers of these people had not to be taught to enter the church for the first time. A vast proportion of the working people of this country had been trained in Sunday-schools. They were once under power of the Church, and the Church let them go.

"How were they to prepare for the great work of reaching, not the masses of the people in a particular town, but the whole race? The Lord told his apostles, who were charged with this great duty, to wait in Jerusalem until the power came upon them from above, and he believed that what we most of all want were not new methods, but new means of power—not new plans of preaching the Gospel, but new faith in the Gospel—and when once we had the Lord Jesus Christ with us, and were conscious of his presence with us, we might depend upon it the common people, who heard him gladly in the days of his flesh, would hear him gladly still when he preached through the lips of his ministers.

"There was not any need, when the Lord was giving sight to the blind, and raising the dead to life, for the disciples to have held conferences in order to consider how the news should travel. It went itself. The Master told the man that he should say nothing about it; but he could not help talking about it, and so brought large crowds about Him, even at a time when He desired to be in solitude. The people whom he had seen in the galleries of that hall night after night did not need to be preached to about telling their neighbors as to what they had found in the Lord Jesus Christ. He had seen men who came to that hall without any religious thought or anxiety, struck by the power of truth, passing away, when the service was over, with hearts overflowing with good, because the earth had become full of unearthly beauty, and all heaven was brought to them in the light of God.

"Let the Holy Ghost be with them, and no matter what their methods were, or their plans, they might be

sure of this, that the results of that power would be such as to compel the vast masses to come and receive the truth. When the Spirit came to the unlearned fishermen of Galilee, the power of speaking in other tongues was given to them; but we should not require to speak, except in a language that should touch the hearts and startle the consciences of the masses. Some time ago a gentleman in this town drew an illustration, and he said that when the child's foot grew they must get a bigger shoe. They must not keep their old forms and old methods, if they found them painful and restrictive; but they must not get a bigger shoe than the child's foot wanted. Let the forms and life go together. If they tried to get methods of work for which they had not the life, they would find that they were worse off than before. So far as he knew, Christ did not give any form of ecclesiastical government to the Church, but only life and light to work out the great power with which it was charged. He should like to finish what he had to say by referring to the motto on the other side of that hall: 'Cast thy burden upon the Lord, and he shall sustain thee.' In the first place, it was not their burden. If they were to cast their own burdens upon the Lord, much more it would be better for them, for it was for him to save men from sin and practical death. They must preach the Gospel, believing they were doing Christ's work—that it was Christ's concern to make converts—and they would have Christ's blessing."

Mr. Moody was as practical as ever in his answers to the questions sent in; and, if those who sent them will only apply those answers, we think the hour devoted to the "Question Drawer" will be the most fruitful of any.

BINGLEY HALL.

At the meeting in Bingley Hall on Friday evening, Mr. Moody said: "I was very dejected last night. Our meetings have been so much blessed that an effort was put forth to get Bingley Hall for another week. When we got home last evening, we found a dispatch from a gentleman, saying we could not have the hall. I was greatly depressed all day. Now, however, I have just been told we may yet obtain the hall for another week. But the committee are wavering a little, as they have some fears the people will not come out to the meetings next week. We have had good committees wherever we have been; but we have never had a better committee than the Birmingham one, and I know they will come to a wise decision. But if you are anxious about your souls, you'll attend the meetings. We'll get several gentlemen to speak, and we hope you'll rally round them and the committee. We have had great blessings in other towns; but I think we never met with any thing that came up to this—to our meetings in Birmingham. I must say I've never enjoyed preaching the Gospel more than I have done since we came to Birmingham. We've reached so many people. I only wish we could have such a hall wherever we go. I think if we could only take up Bingley Hall, we would carry it round the world with us, as a place in which to preach the Gospel to all men. But I would like you Birmingham people to go with us. Well, then, if we do our best to get speakers for another week, will you do your best to get hearers for the speakers?". (Many cries of "Yes, yes.") "Well, keep your promise. Why, almost any man

could speak in this hall to such a meeting as this. The very sight of you is sufficient to make a dog bark. I'll telegraph off to Liverpool and London to send us all the help they can. There will be a service on Sunday afternoon, when one of your own ministers will preach. On Monday night you'll have a thanksgiving service. Come to it to thank God for having answered our prayers to bless these meetings. Has God not answered your prayers?" (Cries of "Yes, yes.") "Then on Tuesday we'll get some one else to speak. On Wednesday there will be the usual services in the churches and chapels. On Thursday night there will be another speaker. On Friday I will come back, on my way to Liverpool, and we'll have a meeting for all the converts. Now, let all rise who will support the committee and attend the different meetings." (Almost the entire audience stood up in response to this appeal.) "Yes; the committee are quite satisfied. We'll go on, then. Pray there may be hundreds and thousands converted next week. If things do not always please you, don't complain; just pray. Pray for a great blessing next week."

INQUIRY-MEETINGS.

Mr. Moody remarked that perhaps there was nothing so much spoken against as inquiry-meetings. His desire was to remove any prejudice which existed upon this matter. He invited the meeting to turn to the third chapter of St. Luke, and pointed out that in the ninth verse it was stated, "And now, also, the axe is laid unto the root of the tree; every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. And the people asked him, saying, What shall we do

then?" Mr. Moody said that was an inquiry-meeting. He referred to the baptism of the publican who said, "What shall we do?" That was another inquiry. He (the speaker) had often been amazed with some people who had sat under the Gospel for years, but did not know their right hand from their left in religious matters. After quoting some other passages in illustration of the spirit of inquiry which characterized the people in the time of Christ, Mr. Moody alluded to the not uncommon expression of opinion that the institution of inquiry-meetings meant the establishment of the confessional. Such an opinion was the result of ignorance; and he contended that the inquiry-room was not a place of confession, and that if they had more inquiry-meetings people would not be drifting so much toward Rome. Preaching would be better if they had more inquiry-meetings, and the plan of salvation would be more elucidated. He gave some further examples from the Gospels, showing the results of inquiry of Christ, who was constantly having inquiry-meetings, such meetings being perfectly Scriptural. The Lord could convert every soul in Birmingham without the help of the people of the town, but he would have them bear in mind that he did not. They must remember that it was an exalted privilege to be a co-worker with Christ. One inquiry meeting was better than a great deal of preaching. He would tell them what Birmingham wanted—a thousand Christian workers in Bingley Hall that night, that they might be looking out for people watching for salvation. They would find inquirers every night. Last night there were inquirers trembling from head to foot, as though they were afraid their names would get into the daily papers.

He suggested that they should endeavor to remove all prejudice; that young men should speak to young men, that young maidens should speak to young maidens, with a view of helping one another and those who were under conviction. There had been a hundred blessed in their inquiry-meetings while one had been blessed in the first meeting. The second meeting was where the way was explained and difficulty removed. An inquiry-meeting would do more than a five-hours' sermon.

INCIDENTS, ETC., RELATED AT THE MEETINGS.

Mr. Moody read and spoke at noon on Gen. xxxii., 24–30: "And Jacob was left alone." Jacob prevailed when alone. Every one of us should be a little more alone with God for meditation and prayer. A man wrestled with Jacob, and when Jacob had had his thigh put out of joint he still held on to him. "I will not let thee go, except thou bless me." To be emptied of self, and powerless, and yet to hold on, is the way to win—the way to get a blessing for ourselves and others.

A little boy was dying, and he said to his minister that he would like to do something for Jesus before he died, to show his gratitude for what he had done for him. The minister said he could work for Jesus if he put down on paper the names of all those he wished brought to Christ, and prayed for the conversion of each.

The minister went away, and forgot the matter; not so the boy. Shortly there arose a revival of religion in that district, and special meetings were held. The father of the boy, a godly man, took part in them, and every night when he returned home his son inquired with an intense interest, which surprised him, about this one

and that one, if he had been impressed, or she had come to Christ, and when the answer was "No," he just turned to the wall and prayed. The little boy died, and under his pillow was found a paper containing a list of fifty-six names for whom he prayed, all of whom had been brought to Christ. Let us labor fervently in prayer, and God will bless.

ANOTHER INCIDENT ILLUSTRATES GOD'S LOVE.

I know of no one of the many blessed hymns which has more struck the heart and arrested attention than that sweet one whose chorus begins, "Oh, 'twas love, 'twas wondrous love, the love of God to me." This love and its manifestation are the theme of every sermon, and, of course, God owns it. Ministers wonder at failure, and try to discover the cause; a week of services such as Birmingham has had for the last fortnight, I think, must answer the question, "What is the cause of failure?" for we have seen in the crowded meetings, in the overwhelming number of anxious ones, in the utter breaking-down of strong men, the secret of success. The wondrous love of God has been the weapon which has been used; failure in using this weapon has been the cause of failure in result. Never has Birmingham been so mightily moved; in the workshops Sankey's songs are sung, and men who cared for none of these things are anxiously inquiring after the good news. Oh, may our God carry on the work begun with mighty power!

Two and a half years ago, Mr. Moody and some others were in an upper room in Dublin, where they spent almost the whole night in prayer for God's Spirit. Almost every one who was present that night has since

that time been made a blessing to others. The Spirit was very manifestly present that evening; I know Mr. Moody was delighted with it. He said of it, that the Spirit was there in great power. Now this is what you want: get near to God and keep there. Do not leave until you get the blessing. God says unto us, "If thou wouldst believe, thou shalt see the glory of God." He will make bare his holy arm, and do great things for us.

Rev. F. Stephens said: "I heard Mr. Moody last Friday tell the story of the miller floating down the river toward the rapids, and who seized the twig and held on until a rope was lowered to him; then he let the twig go at once, and, grasping the rope, was saved. When I heard this story I was forcibly reminded of a somewhat similar case, which I had heard from the lips of the minister who was the means of leading me at first to salvation:

"A man of intelligence and good education, who had for a long time been under deep conviction of sin, was very anxious to find peace. He tried to accept it as it was offered, but somehow he could not. You have often noticed how the engrossing thoughts of the day will visit us in our dreams. One night he dreamed that he was walking along the edge of a terrible precipice, and fell over into a horrible abyss. As he was falling, he grasped a little branch of some bush that was growing half-way down. There he hung, and cried for help. He could feel the branch giving way. He looked into the black yawning gulf beneath, and again cried out for help. Looking up, he saw, in his dream, Christ standing on the edge, and saying, 'Let go the twig, and I will save you.' Looking at the terrible abyss below, he could not. He

cried again, and again came the same answer. At length he felt the branch slipping, and in the utter desperateness of his despair he let go the branch, when, lo! in an instant the arms of Jesus were about him, and he was safe. He awoke. It was but a dream; but it made such an impression on him, that, casting away every thought of self, he cast himself upon Jesus, and found at once the long-sought peace. Let every one learn to let go the branch, let go every earthly hope, and he will fall into the Saviour's arms."

A Gospel address in the evening concluded the first week's labor in Birmingham—a week long to be remembered by thousands in this large town. It is a solemn thought that the death-rate in Birmingham for a great many weeks has run from thirty to forty per thousand. At this rate, four hundred and fifty of those assembled at any one meeting in that hall may be appointed to death this year—may never see its close! May the living lay it to heart!

On Sunday last, in the course of an address to upward of ten thousand men in the Victoria Hall, Mr. Moody, in enforcing the character of Christ as a Saviour, said that he could save a man from the sin of drunkenness. Some persons had asked if he (Mr. Moody) was a teetotaller, and, if he was, to speak out and say so. He meant to tell them that night. He was a teetotaller, and he prayed God most earnestly that all men might be delivered from the curse of strong drink. [This expression of opinion was followed by a loud clapping of hands and stamping of feet throughout the building, which were silenced when Mr. Moody exclaimed, "Don't clap your hands and make a noise, but become teetotallers."] With

regard to drink, he further remarked that some people said they could not do a day's work without drink; for himself he found he could do best without it, and he did not mean to touch it.

A young apprentice who had been quite careless was arrested by the statement, in the parable of the Talents, that the one talent of the slothful servant was taken from him, and given to him who had ten talents. This was a doom which he felt he had incurred, and he became deeply anxious. He tried to conceal his emotion, but at family worship he broke down and cried for mercy. He was taken to a room by himself, and was told to read aloud John iii., 16, "God so loved the world," etc., and was asked if it met his case. "No," he said. "Then read it again." He did so *ten times*. Then he was told to read the last portion alone, "That *whosoever*," etc. He then fell on his knees, exclaiming, "Lord, I thank thee for saving my soul!" He then ran to his master, and cried, "The Lord has taken away all my sin!" He sung hymns till he was tired; and when people said he was excited, he said, "How can I be otherwise, when I feel I have been saved from the grasp of the wicked one?" Next morning a customer came into the shop, and the lad's salutation was, "I am saved!" He still goes on rejoicing in Christ.

Parents have been aroused to more fervent prayer and expectation that God would bless their children and draw them to himself. Speaking to a Christian mother about her four children, who had long been the objects of our prayerful interest, I said, "Has —— said any thing to you?" "No, sir." "Has —— spoken to you?" "No, sir; why?" "Has ——, the third, told you any thing?

Has ——?" mentioning the youngest, a dear youth of sixteen. "No, sir," said the mother, her eyes filling with tears. "My dear friend, they have each been to me, and avowed their faith in and love to Jesus as their Saviour. Mr. Moody's meetings for inquirers have been greatly blessed to them." "Oh, sir," said the mother, "I felt it must be so; for I was sure God would answer our prayers."

What more delightful than to listen to the record of a Sabbath's work for the Master! A clergyman of a neighboring church, after gratefully acknowledging the health and blessing brought to his own soul, said that after evening service he asked any anxious about their souls' salvation to meet him in the adjoining schoolroom. To his great joy, some fifty assembled. A Wesleyan minister said that no such sight had been seen in his chapel for years as on that Sunday. After the evening service, he invited all who wished to become Christians and there and then to give themselves to God, to come forward to the front seats. Some thirty at once responded, young men, young women, with some elder people from the congregation. A minister of the Methodist Free Church declared that Lord's Day to have been one of the happiest in his life. Having announced from the pulpit during morning service that he would be in the class-room in the afternoon to meet inquirers, what was his delight at finding the room filled! So also a Presbyterian minister, after a day of solemn, happy worship, was waited upon at its close by nine anxious inquirers in his vestry.

Mr. Moody stated that a man present had come seventy miles in the hope of being saved at the meetings. He

would go home that evening. Mr. Moody appealed to him to trust in Christ, and gave an incident of a young lady in America who came to himself, and said she wished to be saved, but was sick of hearing "Believe;" but when urged to "trust Jesus for the salvation of her soul," she answered yet, "I do not feel;" when told, "Never mind your feelings—trust," she shook hands with the church officers, and said, "I trust Jesus to save my soul," and was next day a happy convert. Mr. Moody urged him who had come to find Jesus to do the same, and he would be a new man.

Messrs. Moody and Sankey's farewell service at Birmingham was held on Friday evening, when the Bingley Hall was once more crowded to its utmost, nearly sixteen hundred converts' tickets being applied for. It would be manifestly premature to assert that this number of people have been converted during the previous three weeks' services. As Mr. Moody said at the Conference in London, on the same day, they did not desire to reckon up the number of converts, because they could not judge of the reality of the cases. At the same time, we think it very probable that many have been brought savingly to believe in Christ who did not apply for converts' tickets. In any case, the progress of the movement in Birmingham has been such as greatly to encourage and cheer our American brethren and those who helped them in their labors; and we respond to Mr. Moody's hope that it may "continue for a year."

Mr. Moody's address to the converts was, as usual, most fitting. Pointing them to the true and only source of abiding strength, he warned them of the dangers ahead; and we hope his words will dwell in their hearts

for many a year to come. His parting sentences were the expression of affectionate regard, and it was plain, from the demeanor of the audience, that the parting on their side was a most reluctant one.

Mr. Sankey sung the farewell hymn with great pathos and feeling; and on leaving the hall both he and Mr. Moody were besieged with friends anxious to receive a parting shake of the hand. They proceeded to Liverpool on Saturday.

Messrs. Moody and Sankey have finished their term here, and retire for a week to rest, before they enter on their engagements in Liverpool. The last three days have certainly been the most impressive we have had. Evidently the Lord has been on the scene. If we don't take that view of the unparalleled movement in the history of Birmingham, we are even at a greater loss to account for it than the world itself. That there will be much that will pass away with the men as they go will prove nothing against those who stand, and will be nothing worse than what happened in our Saviour's time, when "many went back, and walked no more with him."

But, separating the chaff from the wheat, we have these *four* great blessings left:

1st. Christians have learned to love one another, and work together for one common object—the salvation of souls.

2d. A great quickening of the divine life in the souls of believers. We have learned to pray more, to watch more closely, to work more earnestly for God.

3d. Many souls have been converted of whom there is no doubt. Their works bear witness that they are born of God.

4th. Vast numbers have heard the Word, who, although they have not yet found the Lord, may be led to think, to believe, to praise God for his salvation.

May our hearts be tuned to sing the praise of our dear Lord Jesus Christ, and yield to him the full tribute of affection and service!

The evening meeting was even more numerously attended than any previous one. The time for commencing the meeting was half-past seven; but before seven the vast hall was crowded in every part, and the doors were with some difficulty closed, some thousands being shut out. By about a quarter-past seven the whole of the approaches to Bingley Hall were blocked up with an immense crowd.

Mr. Moody lectured on "Heaven," saying, in conclusion, that he trusted many hundreds would that night have their names recorded in heaven. He called upon Mr. Sankey, who sung the very appropriate hymn, "Come, home, come home!"

Mr. Moody said there was such a crowd outside he didn't well know how those present would manage to leave the hall. He requested those who wished for special prayer to be made for them to stand up. Several complied, but it was impossible to form any estimate as to the number, so many standing simply because they had not been enabled to obtain seats. Mr. R. W. Dale and Mr. Moody engaged in prayer for the converts and inquirers, and Mr. Moody then invited the latter to go with him to St. Mark's Church. On the previous evening, he said, an hour was lost in clearing the galleries, and he hoped all those who were at all anxious about their souls would follow him directly to St. Mark's. Sev-

eral hundreds took advantage of the invitation as soon as they were able to penetrate the crowds that besieged the doors, and a very large meeting of inquirers was held there.

On Friday, the 29th, the labors of the evangelists were brought to a close here. At the forenoon meeting Mr. Moody delivered his Bible lecture on "The Holy Ghost;" at the afternoon meeting he gave another of his Bible lectures, viz., that on "The Blood." In the evening, Mr. Moody chose as his parting subject, "The Deluge," inviting all present to come into the Ark of Refuge—Jesus Christ.

IV.

LIVERPOOL.

"Them that honor me, I will honor."—1 *Sam.* ii., 30.

COMING to Liverpool, Mr. Moody brings with him the same modes of action that he has used in the past. Employing what are termed new measures, he does not adopt a measure because it is new, but because it is effective. His supreme and ruling aim is, to save souls; and he takes the road that is the shortest to this object. We regard him as a reformer in measures, as Martin Luther was a reformer in doctrines. Luther taught the Church the Bible truth, "the just shall live by faith." Moody teaches how the just shall work by faith, and the power of the Holy Ghost.

His mission is to break up formalism, and show the necessity and power of spirituality. The tendency of human nature the world over is to drop down into forms, and allow the spiritual flame to burn very low. As Mr. Moody has expressed it, Christians get into ruts. He abominates ruts. In Christian nations that are full of strong defenders of the faith, there have come over many of the churches a stiffness and dullness in prayer-meetings and other services that it was necessary to break up. The reformers needed themselves to be reformed. A person giving an account of one of Mr. Moody's first meetings in Scotland remarked that he was glad to see at the meeting that "formality got its neck broken."

Many good people unconsciously slide into formalism. Some dignitaries of the Church in England cautioned their people against the measures of Mr. Moody, which was certainly quite a natural thing for them to do. In the Belfast *Witness*, February 5th, 1875, we find the following statement in regard to the Bishop of Manchester:

"The Bishop of Manchester, preaching on Sunday at Bradford, said that though the work done by the American evangelists might leave an abiding impression, the tendency of excitement and impulse was to pass away rapidly. Stimulating agencies in religion he always distrusted, for there was a danger of people acquiring a craving for such food, to the neglect of the wholesome diet of prayer, communion, and earnest Bible study."

If the good bishop thinks that Moody and Sankey's modes of serving the Lord will lead the people "to the neglect of the wholesome diet of prayer, communion, and earnest Bible study," we would respectfully ask if he is thinking with his eyes and ears open? Pray what are these evangelists doing, but giving to the people this "wholesome diet?" They may give it in larger quantities than some others. They may induce thousands and tens of thousands to pray and "study the Bible," which has been emphatically their peculiar work, while church dignitaries may dispense this diet to a few; but can we think that the Master of the feast is offended at this? We are quite sure that the bishop himself would not deny the bread of life to perishing souls, though the hands that gave it had not received ecclesiastical consecration.

Some have objected to Mr. Moody because he has not been ordained to the ministry by an ecclesiastical body. But if he has not passed through the form of "the laying

on of hands," there is abundant evidence that God has laid his hand upon him, and commissioned him for his work.

It is a fact worthy of notice that when God has a special work to accomplish, he raises up his instruments outside of established orders. Many of the ancient prophets were not called from the ranks of the priesthood, but from the humble walks of life. God appointed the priests and Levites to minister and serve in the tabernacle and in the temple; and this ministry with the Jews was a divine institution. God ordained sacrifices and the offering of incense, etc; but if the regular ministry grew cold or unfaithful, he could raise up, outside of them, a prophet to say to them, "Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths; the calling of assemblies, I can not away with; it is iniquity, even the solemn meeting" (Isaiah i., 13). We may imagine the consternation of the regular priests hearing such bold and fiery words; yet they have the indorsement of "Thus saith the Lord." Now, Brother Moody is mildness itself compared with these old prophets. So far as we have heard or read, he does not denounce the Church of England, nor the Roman Catholic Church. He simply clears away the obstacles that lie between him and immortal souls that are in danger of being lost. He simply strives to induce Christians to "awake and put on their strength," and, thus equipped, to sacrifice all lesser matters to the one object of saving souls.

When Christ was upon the earth he did not select his apostles from the priestly ranks, but he took fishermen and others of humble occupations; and the seal of his approbation, that he gave to them in abundantly

blessing their labors, has he not, in wonderfully large measure, given to these evangelists? We regard highly an apostle—which means, as we know, "one sent;" that is, "one sent" of the Lord—and we are inclined to regard Mr. Moody as "one sent" of the Lord. Our readers may be interested, as we were, in the following catechising that Mr. Moody received, as reported in the Belfast *Witness*, February 12th, 1875:

"A number of ministers, in addition to the High Church Anglicans, 'heckled' Mr. Moody somewhat severely. One old minister, who spoke with amazing vehemence, charged the Chicago evangelist with putting temperance in the place of the Gospel. Another wanted Mr. Moody to state what his creed was. A third demanded to know if he had any personal interest in a weekly periodical called the *Christian*, and if he was responsible for the reports of the movement as printed in that journal. An evangelical clergyman, who wished 'to be faithful to his ordination vow and to his Lord,' said he could not venture to co-operate unless he first knew what Mr. Moody thought of the ordinances of Baptism and the Lord's Supper. Many other questions were put, and sometimes half a dozen people were speaking at once. The manner in which Mr. Moody comported himself was really admirable. He had a ready reply for all, pointed in all cases, and sometimes richly humorous. To those who wanted to know his creed, he simply said, 'You will find it all written down in the fifty-third chapter of Isaiah, and in much better style than I could give it.' His replies were loudly cheered, and it was evident that the great bulk of the eighteen hundred gentlemen present were in warm sympathy with him."

While contemplating the wonderful results of the labors of these evangelists, we are not for a moment to suppose that there is any the less need of what is termed "the regular ministry," or that God is not as ready as he ever was to honor its work. He has honored it, and will in the future. If the question is one of "regularity," both classes are regular, for St. Paul, who is certainly good authority in the Church of England as well as among Dissenters, says in his Epistle to the Ephesians (iv., 11, 12): "And he gave some, apostles; and some, prophets; and some, *evangelists;* and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." And when these various divinely appointed laborers shall see eye to eye, and work together with faithfulness and zeal, the time may not be far distant when we shall "all come in the unity of the faith and of a knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

It is a cause of rejoicing that already so many clergymen of all denominations, including the Episcopal Church, are uniting with the evangelists.

As we remarked, Mr. Moody, in coming to Liverpool, adopted the same means that he had used in the past, and with the same success.

These eminent evangelists commenced their labors in Liverpool on Sabbath morning under the most encouraging circumstances. The services were well attended; thousands were excluded from the afternoon and evening meetings from want of accommodation; the servants of God who conducted them spoke and sung with all their acknowledged vigor and spirit; the people listened

with intense earnestness, and seemed thoroughly to realize the momentous importance of the great subject being brought before them. The meetings are being held in the Victoria Hall—the new building specially constructed for the purpose being so named. It is entirely of wood, and will cost about four thousand pounds, a large sum for a building which is only to be used for a month, and taken down at the end of that time.

It affords accommodation to about eight thousand persons, exclusive of platform seats. It is lighted by eighty-three windows, and there are no less than twenty doors for exit, all opening outward. There are five staircases for the gallery. Very complete arrangements have been made for lighting and warming. Interiorly the sides or walls have been covered with canvas, and papered with oak paper. Ventilation is provided in the roof by two large trunks with outlets. In the rear of the large hall are two "inquiry" and meeting rooms, and retiring rooms for ladies and gentlemen. About thirty thousand cubic feet of timber have been used in the construction, and three thousand two hundred superficial feet of glass. The erection has occupied altogether thirty-nine working days.

The first meeting—for Christian workers—was held at eight o'clock in the morning, and, though the weather was intensely cold and raw, about five or six thousand were present. Viewed from the platform, the gathering had a very striking appearance. The thousands of intelligent faces, all expressive of deep interest in the proceedings, formed a scene long to be remembered. Probably so great and so striking a gathering of a similar character had never before been seen in Liverpool. The

sombre appearance of the building itself was a little relieved by the red baize around the front of the galleries, on which, in large white letters, were the texts, "Believe on the Lord Jesus Christ;" "Be ye reconciled to God;" and "Ye must be born again." At the platform end of the building were exhibited in still larger letters the words, "God is Love." A large number of ministers and laymen occupied seats on the platform, where also were stationed the choir of young ladies and gentlemen who had been specially trained to sing at the service.

Precisely at eight o'clock the choir, which seemed to be excellently trained, the voices being bright and well balanced, and skillfully led, commenced the hymn "Jesus loves even me." The tune was a joyous one, and the audience immediately joined in the singing with much fervor. Throughout, the singing of the vast concourse of people was most remarkable, and formed a striking feature in the service. The majority of the audience were evidently skilled in psalmody. They sung with rare precision and feeling; one could distinguish an occasional artistic touch, which showed the trained musician, by the skillful introduction of alto and treble voices at the right time; and altogether the effect of the thousands of voices uplifted in praise—singing in charming unison the beautiful, heart-stirring melodies—was grand in the extreme, and one that will not soon be forgotten by those who had the privilege of listening to it.

On Monday, the first of a series of midday prayer-meetings was held, at which about three thousand people were present. Hymns were sung while the vast audience was assembling, until noon, when Messrs. Moody and Sankey arrived, and the service was opened with

praise. Reading the requests and prayer followed by Mr. Drysdale. Mr. Moody then preached from the fifth chapter of Luke, after which another hymn was sung, prayer offered, and the meeting thrown open for any who desired to speak, and a good many responded to the invitation.

The evening meeting was held at half-past seven, and was attended by an immense gathering.

LIVERPOOL AROUSED.

Sunday, the 14th, was by far the most glorious day that we have yet seen; perhaps one of the most successful days for the Master's work that Liverpool has ever seen. There was a very blessed influence in the early morning meeting, which was largely attended. Many felt that Mr. Moody's word to believers on that occasion came with greater power than in any previous address of his in Liverpool. At eleven o'clock the hall was well filled with a motley congregation, consisting of persons who had been admitted by a ticket on the statement that they were not in the habit of attending a place of worship. The congregation was not, however, composed entirely, or even mainly, of the lowest grade of the population; for a large number of persons who seemed to belong to the respectable mechanic class (of whom it must be admitted a very large number answer to the description indicated by the ticket) were present. All witnesses agree that there was a most extraordinary manifestation of spiritual power in this meeting. The number of persons who rose up at its close, in response to Mr. Moody's invitation, and invited the prayers of the assembly on their behalf, was far larger than on any previous

occasion. A clergyman informed me that he counted not less than two hundred and fifty persons afterward in the inquirers' room, and there were many more in other places.

In the afternoon the hall was crowded with women, and again a deep impression was produced. In the evening it was again crowded, this time with men, and hundreds went away who could not gain admission. There could not have been less than from eleven to twelve thousand men packed into the building. The results of the message may be judged from the fact that not less than three hundred and fifty men were counted in the inquirers' room. A supplementary meeting for men only was held in the course of the afternoon in St. James's Hall, where it was computed that fully seventeen hundred men were present. Here, again, the power of God's Spirit was very sensibly felt by all. The addresses were delivered by the Revs. Thomas Macpherson and W. Hay M'D. Aitken. There was no time for an "after meeting;" but it was satisfactory to find afterward that a considerable number of those who attended in the afternoon were found in the inquirers' room in the evening. Nobody could witness the services that day without feeling that Liverpool was stirred to its very centre.

Steadily and mightily the interest increased, until the third week, of which we have the following account, February 2d:

"Messrs. Moody and Sankey have concluded another week of their evangelistic labors with the same, if not more, blessed results. The tide of revival influence has risen powerfully during the past week, and in every part of this large city its waves are rapidly flowing. The in-

terest created by these services may be judged from the fact that the average attendance daily amounts to twenty thousand people, without the various prayer and inquiry meetings, while thousands are daily unable to gain admission. A deep, anxious feeling is evident among the masses of the population, thousands of whom date their conversion from the recent meetings. In surrounding country districts, where the news of the great religious movement has spread, the people have been aroused, and in many places an awakening has broken out. A great improvement has taken place in the attendance at nearly all the places of worship, and this is one of the many direct results that have followed Messrs. Moody and Sankey's visit. Mr. Sankey's singing has been made the blessed instrument in arousing many to think of their spiritual condition, and cry out, like the Philippian jailer, 'What must I do to be saved?' Conviction of sin by this means alone has entered many a sin-sick soul, and pointed it to the Great Physician.

"Owing to the severe exertions of both these evangelists during the week, they took a day's rest on Saturday, and did not take part in any of the three meetings held on that day, all of which were remarkably well attended, especially the three o'clock service, which was chiefly for Sabbath-school children. The Christian workers' meeting on Sunday morning was crowded, at which Mr. Moody gave a practical and impressive address on the subject 'To every Man his Work.' About seven thousand attended the eleven o'clock meeting, when Mr. Moody spoke from the text, 'He was wounded for our transgressions,' vividly describing the trial, condemnation, and crucifixion of our Lord. At the close of the

address Mr. Moody called on all who wished to become Christians to stand up, and a large number rose, including two old gypsy women, who were prayed for. At the three o'clock meeting for women a sermon on 'What Christ is to us,' was preached by Mr. Moody, which text he forcibly applied to his hearers, making a special appeal to mothers. At the men's meeting at seven o'clock upward of eight thousand were present. Mr. Moody presided, and gave an earnest and effective address. Mr. Sankey was present at all these services, and sung several solos.

"The noonday prayer-meeting on Monday was attended by an unusually large number of people, many of whom had come from Wales. The Rev. T. Macpherson read the requests for prayer, and prayer was offered in behalf of the evangelistic work in London and elsewhere by the Rev. G. Robinson, of St. Augustine's. Mr. Moody then spoke from the twelfth chapter of Isaiah, and in the course of his address asked: Was the work which was now going on in Liverpool the work of God or of man? Was it the work of God or of Satan? It must be one or the other. It must be either God's work or the devil's work; and if it was Satan's work, then it followed that every Christian man that was standing out was right in standing out to work against it; but if it was the work of God, he (Mr. Moody) contended that every Christian man should come into the work. After speaking of the successful results of the revival meetings which were held in New York, and how the movement spread throughout America, Mr. Moody expressed his firm belief that what was now going on from day to day was the doing of God, and not of man; he be-

lieved that we were living in days that our forefathers looked for and prayed for, and wished to see. He believed there were thousands of persons in Liverpool now convinced of sin, and anxious about their souls' welfare. He believed the world was much more roused than the Church; would to God that the Church might be roused! Mr. Moody then announced that the meeting would be thrown open in order that they might receive reports of the Lord's work, and he was glad to see so many ministers and people from Wales. Let them hope they would go back with their hearts on fire, and let good tidings go throughout Wales of the great and mighty work."

More than six thousand persons attended the noon prayer-meeting on Tuesday. After the opening services of praise and prayer, the requests were read, which were several hundred in number. The Rev. G. Robinson followed with an interesting report of the progress and success of the Lord's work in his own church (St. Augustine's). A gentleman from Dublin, in giving him an account of the revival there, mentioned the case of a Roman Catholic lady who, while reading one of the Moody and Sankey hymns in a railway carriage, was startled by some one speaking to her, she having thought she was alone. The person said to her, "I see what you are about." She looked up, and was startled to find it was her father-confessor, a Roman Catholic priest, and he said to her, "Don't be startled; I have been myself to those meetings in Dublin, and I have reason to be thankful and bless God for them." Taking the book out of her hand, he opened it at the hymn, "Jesus the Water of Life has given," and said it was when that hymn was sung in

the Exhibition Building, Dublin, that God took away the burden of his sins; and he said, "Now I am going over to England to hear the services of those two good men in Manchester, and I shall never return again as a Romish priest to Ireland: God has burst the bond." The afternoon service was chiefly occupied with reports from different parts of Scotland and Ireland, giving most encouraging details of the spiritual work.

The arousing of old slow-paced Christians is somewhat astounding. The number of Roman Catholics astonishes all the workers. The Belfast *Witness* stated, from its Dublin correspondent, that two thousand Roman Catholics are reckoned as present in the large meetings, say one-fourth of the whole attendance; and at the beginning of the meetings Mr. Moody said that there were more Roman Catholics in the inquiry-room than of any other denomination.

A young servant in one of the inquiry-meetings in Dublin was heard to say, "I was a Roman Catholic, but I find that I need not go to the priest now to confess.... just tell me what the Bible says about it." One or two passages were found: 1 John i., 9, and "There is one Mediator," etc.; "Believe on the Lord Jesus Christ, and thou shalt be saved"—saved "*from* your sins." "Are you sure," was the reply, "that this is sufficient for me—that if I believe on the Lord Jesus Christ, I have salvation?" The verse was found, and she read it aloud. "Oh! I do, I do, I do with all my heart, and I don't want any thing else now. Tell me, did you say I should find in the Bible every thing I want? Oh, how nice! that's good! I have never read a word of it; but I will have one now, and I'll never want to go to chapel again,

nor go to confession. I'll find all I want *here!*" pressing the Bible in her hand.

The Birmingham correspondent of the *Times of Blessing*, March 4th, 1875, says: "Sunday next will close the visit of our beloved and honored friends to this great town. God grant that this last week may surpass the previous three in blessing! Liverpool has been expecting great things, and the Lord has in mercy heard the cry of his children. Truly he hath spoken good concerning Liverpool. The tide of blessing has been steadily rising. What the prophet saw only in vision, we have seen in fact. The waters of grace, which at first reached only to the ankles, and then to the knees, have now risen over the loins, and they are a river to swim in. Thousands feel, as they have never felt before, that Liverpool, with the district around it, is in the mighty and loving hand of God. The special meetings in Victoria Hall have taken an intense hold on the town. The great building is much too small for the work. Messrs. Moody and Sankey hold eighteen meetings in it weekly, and day by day the hall is packed to overflowing. Mr. Moody gave his lecture on Daniel, at eight o'clock last Sunday morning, to an audience of not less than ten thousand; and those who could not find room in the hall were addressed in the Circus adjoining by Captain Dutton, of the 'Allan Line.' Many thousands had to travel long distances in the bitter weather to reach the hall in time for the meeting. No movement like it has ever been seen in this part of England.

"The finger of God is seen in all departments of the work. The erection of Victoria Hall for the meetings made the expenses of the visit to Liverpool unusually

heavy. We had no building large enough in this town to accommodate the audiences we expected, and so necessity was laid upon us to provide a temporary building. No direct solicitation for subscriptions has been made. It was decided to leave this and all other matters connected with the movement in the hand of the Lord, and he has made the darkness light before us. Many friends, who would not in ordinary circumstances have been expected to give, have sent in considerable sums toward the expenses. Nearly four thousand pounds have been already received, and God will provide the rest. Then, again, the apathy of many in the meetings has been turned into the deepest interest. Opposition to the movement is diminishing. In fact, it may be said there is now no intelligent opposition, and any ignorant opposition that exists is fast melting away. When the critics 'come and see' the work of the Lord, they very soon assume a respectful attitude. Testimony to the blessed results of the meetings is most abundant. Every day large numbers of sincere inquirers testify, by their eager desire to know the way of God more fully by private conversation in the 'inquiry-room,' that the truth has taken a living hold upon them; and the Spirit of God is without doubt carrying on his work of grace in the hearts of many who, on this subject, speak with no one but himself. The universal testimony, not only of the majority of the clergymen of Liverpool, but of ministers from all parts of Wales and the North of England, who have come to the meetings, is that their own souls have been strengthened, and that they feel God is preparing them for times of refreshing and revival in their several spheres of labor, such as they have not seen before. There are

few Sunday-schools here where the teachers are not teaching with new fervor and power. Some are filled with amazement at what the Lord is doing in their classes. Take one instance of twenty lads, mostly employed in an iron-work at Birkenhead, where youth, as in other workshops, too often and too readily learn the blasphemous language and vile ways of the workmen. Their Sunday-school teacher is praising God to-day for the change wrought upon his class within the past weeks. Instead of foul talk, they are now heard singing Mr. Sankey's Gospel hymns; and by their conduct to their parents and teacher, and both in their work and out of it, they are showing that they have been with Jesus.

"Take another case of a similar sort. At a ship-building yard not far from Birkenhead, the young lads, since these special meetings commenced in Victoria Hall, have met for prayer and the reading of the Scriptures in the smithy during the dinner-hour, until the men began to drop in, and the number so increased that, last Sunday week, they applied for accommodation for this dinner-hour prayer-meeting in a neighboring mission-house, and at the gathering last Friday sixty-four were present, and the presence of God was felt to be with them. No one but God knows where the movement in Victoria Hall will end. No eye but his can trace the subtle and heavenly influence that passes from heart to heart, and from one district to another. The fallow ground in Liverpool has been broken up as it had never been before; and the conviction in many minds is firmly established that a time of grace has begun here that will go on extending and deepening until Christ comes again. The remark which dropped from the lips of one of our lead-

ing laymen at the close of the meeting for Christian workers last Sunday week accurately describes the universal feeling of all Christian hearts: 'We can never be as we have been.' The voice of the Lord has been heard in our very midst, and the Church dare not and can not disregard it. Let Christ's people throughout the country go on praying for Liverpool."

The meetings on Sunday last were overwhelming. Four times Victoria Hall was crowded to its utmost capacity, while Newsome's Circus and St. James's Hall were twice filled. There must have been not less than forty-five thousand persons present at the various meetings.

Such was Liverpool the last of February, 1875; while in June, 1873, not one soul responded to the call of the evangelists to come to Jesus. Now the mighty tides from many cities unite in one vast stream that flows on to the great metropolis, there, like the Nile, to overflow its banks and fertilize wide regions, from which plentiful harvests will be reaped.

V.

LONDON.

"Thy word is a lamp unto my feet, and a light unto my path."—*Psa.* cxix., 105.

"I can do all things through Christ which strengtheneth me."—*Phil.* iv., 13.

We can scarcely imagine a more remarkable and impressive scene than the approach of the evangelists to the city of London. In the long train of cars from Liverpool are men and women from every class in society, moving toward the great metropolis, with various objects before them. Some come to take part in political affairs, and consider questions regarded as of great importance to the public welfare; others are absorbed by their schemes for wealth; votaries of fashion are hastening to join the circles of gayety. The different vocations of the middling classes are represented; and each one is the centre of his own world, larger or smaller.

On a seat sit two men having nothing to distinguish them from the ordinary passengers. Less than two years ago they entered the city of York, unacquainted with a single inhabitant. They held a religious meeting at which four persons were present. How they obtained even this number, we are not informed. What passage of Scripture was read we do not know. Being humble men, they may have selected a portion of the first chapter of Paul's First Epistle to the Corinthians: "For ye see your calling, brethren, how that not many wise men

after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

These brethren, bringing with them their families, had come very far to hold this little meeting. They can understand a portion of the passage read, that God had "chosen the weak things of the world;" but how are they to confound the things that are mighty? is the question. Will any help come to them from the vast and splendid Cathedral, under whose shadow, perhaps, they walk homeward?

They kneel in secret prayer; they pray in faith. Months roll on, and now they approach London. They are known to tens of thousands of the inhabitants. Fifteen hundred ministers, of all denominations, have held a meeting to make preparations for their arrival. The city of four millions of people* is laid out into districts

* It is impossible to estimate the amount of good that would be accomplished by a powerful revival of religion in such a city as London. The relations of the great metropolis to the world were, some years ago, presented in a lecture by Rev. William Arthur, from which we give the following passages:

"Our queen rules over more Roman Catholics than the Pope, over more Mohammedans than the Sublime Porte, and over more Pagans than there are in the whole Continent of Africa. If we ask, 'What is the religion of the British Empire?' judging by numbers, the unhesitating reply must be, 'Paganism.' There are in it more Pagans than Mohammedans, and there are more Mohammedans than Christians of both names. The numerical order of the four great religious distinctions prevailing in the empire is: first, Paganism; secondly, Mohammedanism; thirdly, Protestantism; fourthly, Romanism.

"It is impossible to revolve these facts without receiving a deep impres-

for general visitation. The largest public halls are engaged, including Exeter Hall, the Queen's Opera House, and Agricultural Hall, which holds twenty thousand persons. Other halls are being erected, and fifty thousand dollars have been already subscribed to meet the expenses.

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sion that the moral state of England is of immeasurable importance to the whole human race. God has placed her in a position to advance or retard the highest interest of our species, such as nation never occupied before; such as involves a high and inappreciable trust..... The morality of Holland affects Holland; the morality of Belgium affects Belgium; the morality of France may affect Europe; but the morality of England affects the world.

"Now, if such be the importance that the nation should fear God, you see the bearing of this on the metropolis. London is to the world as the tongue of England, the great expositor of its thoughts and principles. From London the world is constantly receiving illustrations of what we are. Ships are departing every day with cargoes indescribably various; but they all bear one commodity in common, they all convey to other lands a consignment of British morality. Whether their wares are received or returned, this commodity always gains an introduction, and is poured into the families of those countries by conversation, by dealings, by recreation, and diversified intercourse. It depends entirely on the state of our home population whether these injections of our morality shall be so many phials of miasma to infect and accurse, or so much of the breath of Heaven's grace to give health and blessing. Every seaman and every settler who leaves our ports carries with him, and holds up to the eye of foreign people, a pattern English heart. It is unutterably important that London should be holy."

The kingdom of Satan in this city is indeed mighty, as appears from the following statistics: London has one hundred and seventeen thousand habitual criminals on her police register; thirty thousand drunkards annually brought before her magistrates; one million and more habitual neglecters of public worship; sixty miles of open shops every Lord's day; seventy-three miles of drinking-houses, if placed side by side in a row; has need of nine hundred new chapels and churches, and two hundred additional city missionaries.

PREPARATORY WORK.

The London correspondent of the *North British Daily Mail*, one of the leading commercial papers of Scotland, gives the following deeply interesting details of the preparation made for the mighty work in London:

"The committee under whose auspices Messrs. Moody and Sankey are about to spend four months in the work of evangelizing the metropolis are pressing forward their preparations with praiseworthy energy. On Sunday next they will commence a series of special introductory services in the Agricultural Hall, at Islington, which will be held during the week preceding the arrival of the American evangelists. On Sunday morning the preacher will be a leading evangelical clergyman of the Established Church; at night the post will be occupied by the Rev. Mr. Sanday, of Vernon Baptist Chapel, one of Mr. Spurgeon's old students. Among those who will lead on the week-nights are Dr. Henry Allon, editor of the *British Quarterly Review*, Dr. M'Auslane, Dr. Landels, and others. In adding to these services in the great central meeting-place, special meetings for prayer will be held in hundreds of churches, chapels, and mission-rooms all over the metropolis, at which the blessing of God will be invoked on the impending effort. But perhaps the most remarkable part of the preparation is the scheme which has been set on foot for an immediate house-to-house visitation of every square, street, and lane of this Great Babylon and its far-reaching suburbs. A special committee has been formed, consisting of Major-general C. Scott, Captain the Hon. R. Moreton, R.N.; Colonel J. Field, Mr. A. F. Kinnaird (son of the Hon. Arthur Kin-

naird, M.P.), and Mr. Reginald Radcliffe. It will be noticed that of the five, two are military officers, and one a naval captain, and they are at this moment sitting in a central office which has been placed at their disposal, in a fashionable West-end thoroughfare (Great Marlborough Street), poring over maps of London and the suburbs. But the campaign which they are arranging is a benignant one, as it will unquestionably be the most gigantic religious undertaking of the kind that has ever been attempted in England—perhaps in the world.

"The map of the city, inclusive, as I have already suggested, of its suburbs, has been divided into districts, and hundreds of Christian brethren, regardless of denominational distinctions, have been invited to take each the superintendence of one such district. The visitation is to be started at once, so that it may be well advanced before the arrival of Messrs. Moody and Sankey. Two maps of his district, and all other materials, are furnished by the committee to each superintendent; one map to be retained by himself, and the other to be cut into pieces—*i. e.*, one piece for each couple of visitors. The superintendent selects from his own circle of acquaintance such voluntary Christian helpers, of either sex and of any denomination, as will be competent to assist him in the thorough visitation of his district; and the visitors are to work in couples, after the apostolic method.

"They will carry a leaflet by Mr. Moody in sufficient quantities to enable them to leave one in the hands of every family; but the great object of the work is not the mere distribution of tracts, but the carrying of the Gospel by the living voice to every home in London. Each pair of visitors has a book in which they will enter the

result of their work; and the books are to be submitted to the respective superintendents every Saturday or Sunday until the work is finished, when they will be finally returned to the superintendents. If the scheme works as well as the committee hope, these books will constitute such a religious census of the metropolis as was, perhaps, never accomplished before in any of the great cities of the world."

FIRST MEETING IN LONDON.

The opening meeting in London fulfilled the expectations of God's children, and demonstrated the presence of the Most High.

The following account is taken from the *London Christian World* of March 12th:

"It is that once, at the Agricultural Hall, Mr. Spurgeon preached to twenty-two thousand people. But for the different style of the arrangements in the vast interior, that would probably have been the number present on Tuesday night, when the Chicago evangelists entered on their London campaign. As it was, the audience could not be less than eighteen thousand; in all likelihood it reached twenty thousand. The chairs number fourteen thousand according to some authorities, fifteen thousand say others; and not one of these, nor scarcely an inch of standing-ground, was left unoccupied, while the doors had to be closed in the face of many hundreds for whom there was no room. The anxiety to procure admission was indicated by the fact that fully two hours before the time advertised for the beginning of the service crowds began to assemble. We were there a few minutes after six, and already the building seemed to be more than

half full, while the stream of people entering was in full flood, and required not many minutes to crowd every vacant spot, excepting only the reserved seats near the platform, for which tickets were required. At half-past six the singing of a hymn was begun in a distant part of the hall; but the Rev. Thain Davidson, from his seat on the platform, requested the stewards to repress volunteer attempts of this sort, and in a moment his wish was obeyed. The arrangements were, indeed, admirable. Ushers, each invested with an official rod, were scattered all over the building. Those near me were young merchants and professional men; and they did their work with quiet, effective energy. There seems to be no screw loose anywhere. The silent seating of so many thousands was a masterpiece of administrative care and skill.

"The appearance of the vast throng was, in itself, a sight worth going many miles to see. No architectural features of the building came between the eye and the great sea of humanity that seemed to stretch as far as the vision could go. There was abundance of light shed from thousands of gas burners, beading the walls—these at times running in straight lines, and at regular intervals assuming a semicircular form. A broad strip of red cloth running round beneath the lines and arches of light bore appropriate passages in white lettering. The first of these, on the right of the platform, was: 'Repent ye, and believe the Gospel;' the first on the left: 'The gift of God is eternal life.' At the centre of the platform there is a small daïs, covered with red cloth, and having a slight rail round it, and a little book-board at one corner. This is for the president of the meetings. On his right are the seats for the choir, and Mr. San-

key's American organ. The seats on the left are for the committee and others taking part in the service. On and around the platform were hundreds of leading men of all the evangelical communions, ministers and laymen; and it struck me that the Congregational and Presbyterian churches were represented in special strength, especially the former body. The Earl of Cavan and Lord Radstock occupied seats on the platform.

"At seven o'clock, Rev. Thain Davidson gave out the hymn 'I hear thy welcome Voice,' and the volume of sound which rose from the audience indicated that it was a familiar strain to the most of the people present. Then, after a brief interval, the hymn 'Tell me the old, old Story of Jesus and his Love,' was finely sung by the choir, which was composed of two hundred voices. At half-past seven to a moment, Mr. Moody stepped on to the daïs, while Mr. Sankey took his place at the organ; and the former, in the least conventional of voices, said 'Let us rise and sing to the praise of God. Let us praise him for what he is going to do in London.' The response, as the people sung the familiar doxology, was thrilling; and no sooner had the strain ceased than the Rev. Mr. Billing, the incumbent of the nearest church, offered prayer. 'We bless thee, that we have seen this day and this hour,' he said; and hundreds gave audible vent to a thanksgiving that was uttered with deep fervor. Very hearty, too, were the 'Amens' which followed the request that God might be pleased to 'speak to all London' by the mouth of his servants from the other side of the sea. Mr. Moody gave out the Scotch version of the hundredth Psalm, Mr. Sankey saying, 'Let us rise and sing. Let all the people sing.' To all, but more

especially to the Scottish friends, that was a soul-stirring strain.

"Mr. Moody then stated that he had that day received dispatches from all the great cities in Britain, letting him know that the people were praying for London. All their expectations must be in vain unless they were depending upon God. He therefore asked them to spend a few moments in silent prayer. Hereupon a great calm fell upon the assembly, and every head was bowed. In a minute or two the hush was broken by the voice of Mr. Moody, who prayed that God's blessing might rest upon the work on which they were now entering, and that many might be encouraged to go out and labor in this dark city. 'It is a great city,' he said, 'but thou art a great God. May we ask great things, and expect them.' He gave special thanks for the many ministers present, and prayed that there might be 'no strife among the herdmen.' Mr. Sankey then sung the solo 'Jesus of Nazareth passeth by,' explaining before he did so that it was simply a Christian song. 'May the Lord bless the singing of this song here, as he has blessed it elsewhere,' said Mr. Sankey, and he requested the people to keep very still. The first stanza, and especially the line 'What means this strange commotion?' was thrilling in its effect; but a slight disturbance in a distant part of the hall somewhat marred the closing verses. At the end of the piece some present began to applaud; but they were instantly rebuked into silence by a murmured 'Hush!' from thousands of lips."

OUTLINE OF MR. MOODY'S ADDRESS.

"Mr. Moody, after reading 1 Corinthians i., from the seventeenth verse to the end, said he had received letters from a great many Christians in London, who were praying that God might revive his work here. His great fear in coming to this city was that many might be leaning upon man, and upon the arm of flesh, and might take their eyes off from the living God. If a work was to be done in London, however, God must do it. It was not any new Gospel that London wanted, nor any new power. It was the same old, old story, that the ministers of the churches had been telling continually. God's ways were not our ways, nor his thoughts our thoughts, and we must not mark out channels for the Holy Ghost to work in when he comes.

"When God was going to destroy the world, and wanted an ark built, he did not tell a nation to do it, neither did he call upon hundreds of men to do it, but one man, and he a man who was contemptible in the sight of the world; for the world laughed at him and mocked him. What was highly esteemed by man was an abomination to God, and what was highly esteemed by God was an abomination to man. When he wanted to bring three millions of people out of Egypt, his way of doing it was quite different from any that man would have adopted. He did not send an army with chariots, but a man who had been forty years on the back side of the desert, and whose name had been forgotten among the children of Israel, a man slow of speech, a stuttering man.

"There was not a man whose name shone out on the page of divine history but was considered a fool in his

day. He had no doubt that Enoch was considered a great fool in the sight of the world, but he walked with God, and God thought so much of him that he said 'Come up higher,' for he liked his company. Noah was the laughing-stock of his day. Men made great sport of him; but he was willing to be a fool for God's sake, and God used him and blessed him. And if we want to be of use to God we must be willing to be fools in the sight of the world. Look at Joshua going round the walls of Jericho. It was a most absurd sight. How the London press would have come down upon a scene like that! Fancy the Archbishop of Canterbury and other great dignitaries going round London blowing rams' horns. Every body would be disgusted, and say they should have golden trumpets at least. But that was not God's way. Look at Samson. When the Spirit was on him, how he worked! With a jaw-bone of an ass he slew a thousand men. People nowadays were not willing to work with a jaw-bone of an ass. They wanted some polished weapons that the world would not say any thing against; but Samson came down from the rock, and took up the first jaw-bone of an ass that he came across, and went out and slew the Philistines right and left. What was wanted now was that every one should grab up the first jaw-bone of an ass that he could lay hold of, and not wait to do some great thing. How absurd it must have looked to see Gideon, with his three hundred men with their pitchers! What queer weapons those were! but every man stood in his place, and the result was that they routed the whole army. Look at Elijah fed by such unclean, contemptible things as ravens; and when the Lord sent him somewhere else, it was not

to a palace or to a table laid with good things, but to a poor widow who had scarcely enough for a meal for herself and her boy. So it was at the present day, for God was unchangeable.

"It was said that we are living in an enlightened age. That might be true, but to God it made no difference. He still used base and contemptible and despised things to effect his purpose. When he wanted a book written that should do some good to the world, he did not call forth a philosopher, but a Bedford tinker, and the devil had his match when he got hold of John Bunyan. There was not a man present at the gathering whom God could not use if he were willing to be used. There was not a man in all Saul's army but knew that God could use him against Goliath, but only one, and he, the youngest of Jesse's family, was willing to be used. It was said of David's soldiers that they were all right and left handed men. That was what London wanted now, men who could use their right hand or their left hand, their eyes, their tongues, their ears for the King of Glory. Who would have thought of Elisha to take the place of the wonderful old prophet Elijah? Men nowadays would go to the schools of the prophets and pick out some theological professor, but Elijah found a man behind twelve yoke of oxen, and Elisha slew his oxen, and started off with Elijah, consecrating all to the service of God. Christ did not call around him the learned and the wise, but Galilean fishermen, and that handful of men shook the world. Even before he could use Saul the name had to be changed to Paul—the Little. What London wanted, and what the whole world wanted, was not eloquence, but Christ and him crucified. Let every

man and woman, then, who loved the Lord Jesus, begin to publish the glad tidings of salvation; let them talk to their neighbors of the love of Christ, and so rise and take the city, for God was able to do it. The world did not like to have Christ preached, but it was just what the world did not like that Christians must give it. The lion of hell was overcome by a lion; but the Lion of the tribe of Judah was also a Lamb. There was weeping once in heaven when John found no one worthy to open the book; but at last one touched him, and said, "Weep not, John, for there is one worthy; the Lion of the tribe of Judah has prevailed, and he is worthy." And when John turned round to look at the Lion it was a slain Lamb. God's Lion is a Lamb slain.

"Then, to attain success there must be union among Christians. There were three classes of people that ought to sympathize with this movement. Every minister who wanted to crown Christ king ought to be interested in the work; every Sabbath-school superintendent and teacher, every missionary and colporteur, ought at least to pray for it, and every father and mother ought to join in it. When he was in Liverpool the other day, a woman came to him with a photograph of a beautiful boy, who, she said, would now be nineteen years old. She said he had had trouble, and had fled from his home. She did not know what had become of him, and she asked him, if he saw him in London, to try and win him to the Lord, that he might come back to cheer her heart. There were many such boys in London, and he hoped God would bring them to Christ, so that they might go back to be a blessing to their parents and to the Church at large. To all such he would say, 'Your mother still

loves you, and wants you to return. Her heart is breaking for you. God wants you; Jesus wants you. There is room in heaven for you.'

"If there was unity among God's people in this work, no combination of power could stand against it. When the Church, the pulpit, and the pew were all of one mind, Christianity would be like a red-hot ball rolling over the earth, and all the hosts of death and hell would not be able to resist it. 'By this,' said Christ, "shall men know that ye are my disciples, if ye love one another.'

"When General Grant was marching on Richmond, and his army had been repulsed in the Wilderness, he called his commanders together, and asked them what they thought he had better do. They advised him to retreat, but before morning an orderly was sent round, directing an advance in solid column on the enemy at daylight. That was what took Richmond, and broke down the rebellion. The Christians of London, too, must lift high the standard, and, in the name of their God, advance in solid column on the enemy before daylight. Let them work together, shoulder to shoulder, with a single eye to the honor and glory of Christ; let them pray that they might get self out of the way, and that Christ might be all and in all, and then they would have success. Let their watchword be 'Here am I; send me,' and the result was certain."

The first daily prayer-meeting was held on Wednesday, March 10th, in Exeter Hall, Strand. Long before the hour of commencing the crowds poured in, and precisely at noon Messrs. Moody and Sankey appeared with

the Committee. The meeting was opened by singing "Sweet Hour of Prayer," followed by requests, silent and audible prayer, and the singing of "The Great Physician." Mr. Moody's address followed, from Jeremiah xxxiii., 27: "Is there any thing too hard for me?" This is God's challenge to Christians to call upon him, to cast out all "ifs," all doubt and unbelief, and rely joyfully upon the Lord God who made heaven and earth. He also read a most touching extract from the first letter received in London concerning a child, who had proposed to wait for their coming to be a Christian; but had found the pearl of great price, and been "called home," before they reached the city. Mr. Sankey then sung "The Ninety and Nine," and the meeting was thrown open.

SUBSEQUENT MEETINGS.

Full accounts of subsequent meetings are given in *Times of Blessing* for March 18th, 1875, from which we give the following passages:

"On Wednesday evening, March 10th, the second meeting was held in the Agricultural Hall. The services commenced by Mr. Stevenson Blackwood engaging in prayer, after singing the hymn, 'I heard the voice of Jesus say.' Mr. Moody read part of Ezekiel xxxiv. and Luke xv., commenting as he went on, then announced the coming meetings on the Lord's day—at 8 A.M. for workers, at 3 P.M. for women, and at 8 P.M. for men. Tickets would be issued for all these meetings. Silent prayer and singing followed, 'Lord, I hear of showers of blessing.'

"Mr. Moody then spoke from Luke xix., 10: 'The Son of Man is come to seek and to save that which was

lost.' It was speedily apparent that great blessings from on high were descending upon that meeting. The address was full of power; anecdote, illustration, Scripture entreaty, persuasion, succeeded each other with lightning speed and intense force, while the vast audience listened with rapt attention. As the interest heightened, and story after story was told, many could be seen wiping the tears away, apparently unconscious of what they were doing. The graphic picture of the meeting of Bartimeus and Zaccheus, after the former had been healed, was very impressive; and the quiet hit at those 'who don't believe in sudden conversions,' in the statement that Zaccheus 'was converted between the branches and the ground,' was greatly enjoyed. The story that followed, of 'the young man converted on his mother's grave,' gave occasion for an impassioned appeal to turn to Jesus then and there. Silent prayer followed the conclusion of the address; and, amidst a hush that was almost awful, the sound of music floated on the air, and Mr. Sankey sung softly 'Come home—come home;' every head bowed, thousands earnestly praying, while the soft music seemed to enter into the very souls of that mass of humanity, bowing and swaying, even the hardest, to thoughts of repentance and prayer. Then Lord Radstock concluded with prayer, and the hymn 'I hear thy welcome Voice' was sung as Mr. Moody went from the Hall to the first inquiry-meeting in London. Many hundreds followed him, but whether workers or inquirers did not at the time appear, and it is too early yet to speak of results.

"The third evening service was much more largely attended than the second, every seat in the hall being occupied, and the galleries well filled. The choir sung

several hymns before the service commenced, with the well-known 'Maggie Lindsay' hymn (as it is called here), 'The Gate Ajar,' followed by prayer by the Rev. J. Matheson, of Hampstead. 'The Great Physician' was next sung, and the reading followed from Luke x., being the parable of the Good Samaritan, in which the priest and Levite were used as types of Churchmen and Dissenters to the credit of neither party. 'Rock of Ages' was next sung, and Mr. Moody resumed his discourse of the preceding evening from Luke xix., 10.

"The address was most solemn, concluding with an exhortation to immediate and final decision. Mr. Moody ended his discourse by prayer. Then 'Safe in the Arms of Jesus' was sung, followed by silent prayer. Next, 'Guide me, O thou great Jehovah,' closing with the benediction and inquiry-meeting.

"Thus ended the first three of these noon prayer-meetings, and the first three nights of work in London. And it is simple truth to state that such meetings were never held before in London, if ever they were in the world's history. In three days of noon and evening service, about *eighty thousand* have listened to the glorious Gospel of the blessed God. Well might Mr. Moody express his thankfulness to God for the encouragement he had received, and his deep sense of the sympathy and help extended to him and his colleague, in their great work. Surely, when bankers and rich merchants and ministers holding high official positions are content to be doorkeepers, it must be said, 'We never saw it after this fashion;' and this was exactly the case at the door of Exeter Hall yesterday.

"Every day has witnessed most interesting cases of

conversion. One young lady said 'she was so happy, she seemed to tread on air;' and in instance after instance the testimonies multiplied, till we could only rejoice in believing that numbers were born again—'not of corruptible seed, but of the incorruptible, which liveth and abideth forever.'"

MEETINGS ON SUNDAY.

The *Times of Blessing* for March 25th, 1875, gives the following thrilling account by the Rev. C. J. Whitmore:

"On Sunday morning, March 14th, the usual unbroken quiet of Islington experienced a striking change. From every direction bands of well-dressed people were hastening to the Agricultural Hall. Many parties of singers had arranged to meet in their different localities, and marched with songs to their destination. Sunday-school teachers resident in the line of march near to the Hall had invited their fellow-laborers to breakfast at a very unusual hour; while the venders of hymns and papers round the Hall took their usual week-day positions, and transacted a large amount of buying and selling, to which multitudes made strong and indignant objection. Pouring in at all the entrances to the Hall, there was speedily convened such a gathering of its Christian workers as London had never seen. It was a complete *re*-union. Friends, whom the exigencies of work had separated for years, met and clasped hands once more; young men grown old in service met with others in like condition, whom they had labored with in years of strength; and comely matrons' faces were recognized as those of former girls in Sunday-schools. Long before *all* old friends could be recognized and greeted the time for the serv-

ice arrived, and the evangelists stood face to face with many thousands of the Christian workers of the great metropolis for the first time.

"Cool, prompt, and business-like as ever, Mr. Moody announced the first song would be 'Hold the Fort,' which, being recognized as peculiarly appropriate to the occasion, was sung with a vigor that left nothing to be desired. Earnest prayer followed, and then the hymn, 'Stand up, stand up for Jesus.' Mr. Moody read part of Isaiah vi., ending with, 'Here am I; send me!' and called upon Mr. Sankey to sing the melody known by that title. Then the congregation sung, 'I love to tell the Story,' and Mr. Moody's address was given.

"The text was Daniel xii., 3, 'They that be wise shall shine,' etc.; and Mr. Moody proceeded to say, 'We all like to shine, and had better *own up!* But who shall shine? The wise! and thus the glorious privilege of eternal splendor was held forth to all engaged in Christian work! But personal conversion must precede the conversion of others by us.' Here he narrated a striking instance of a Sunday-school superintendent who was not converted, but, finding this to be so, went honestly to his minister, and offered to resign. The minister suggested a more excellent way—that the superintendent should first turn to the Lord at once, and then continue his labors. This was done; he turned to the willing Saviour, and then became the means of the conversion of the teachers, and of a great revival in the school. It was the duty of each Christian—*not* duty, but privilege (away with mere *duty!* we did not talk of *duty* to wives and mothers, and why in religion?)—to speak to some person daily. For twelve years there had scarcely been

a day in which he had not done this. Seek out friends, and bring them into the current, that they might get a blessing, and pass it on. We must also get into sympathy with the unsaved.

"When he was laboring in the school at Chicago, a teacher, who was going away to die, came to him in bitter trouble about his unconverted class. He felt his strength too far gone to visit them; they were unsaved, and he was leaving them—going away forever. Mr. Moody procured a carriage, and they went together day after day for ten days, until the teacher had seen all, pleaded with all, and won them all for Jesus. The tearful eyes, the pale face, and the deep sympathy had triumphed for Christ! Then they all met him on the platform, and the wave of his hand from the carriage was a last, long farewell. The effect produced by this narration was very deep. Sobs and tears were almost universal. Strong men were weeping like children, and the speaker himself wept abundantly as he remembered and depicted the touching scene. 'Yes,' he continued, 'we must get in sympathy—make their case ours, their troubles and sorrows ours, and then we shall have prevailing power.' He spoke of a poor mother whose child had been drowned in procuring drift-wood from the river, and whom he had visited along with his little daughter. '"If that was me," said my child, "wouldn't you feel bad, father? Don't you feel bad for the poor mother?" 'This unlocked the springs of sympathy, and I did feel bad for her. I found a grave for the poor child, and afterward bought ground for a Sunday-school lot, to bury a hundred of our poor little scholars.' In the midst of a most striking scene of weeping such as that

hall had never seen before, the address concluded, and Mr. Moody *attempted* to pray. So deeply was he moved, that he was compelled to pause in his prayer, amidst dead silence, to recover himself, and be able to proceed. Then we sung 'Work, for the night is coming,' and the benediction ended the first workers' meeting.

"On Sunday afternoon, at three, the first special meeting for women was held. The service commenced by singing 'The Great Physician,' after which prayer was offered by Rev. R. W. Billing, chairman of the North London Committee, followed by the hymn, 'I hear Thy welcome Voice.' Mr. Moody read Psalm lvii., and Mr. Sankey sung 'The Ninety and Nine.' Where all the singing is so good, it is hard to particularize; but this seems to be one of his own favorites, and is most certainly a favorite with the people. Then all joined in singing 'Free from the Law,' and Mr. Moody commenced his discourse from Genesis iii., 9: 'Where art thou?' Was ever such a gathering, of women only, convened before simply to hear the Gospel of the grace of God? There were, at the lowest computation, about seventeen thousand women present, and the power of the Spirit was clearly there: tears and sobs and repressed cries, anxious faces, low, earnest words and entreaties for mercy were all around, as the discourse proceeded from point to point. 'God was the preacher of this sermon,' said Mr. Moody; 'and though the first audience was small, the sermon has come rolling down the ages, and many, I hope, are asking themselves this question now. I am speaking to professors, to backsliders, and to those who never made profession, but all equally lost. There are three steps to ruin—neglecting, refusing, despising the good news

of God.' The discourse concluded, Mr. Moody offered earnest prayer; silent prayer followed, and then the soft, persuasive strain, 'Come Home,' from Mr. Sankey, arose upon the meeting, the choir singing the chorus. Then all sung the hymn, 'Lord, I hear of showers of blessing,' and the meeting closed to allow inquirers to gather. Such a number accepted the invitation that the large inquiry-room could not contain them, and many were spoken to in the bitter cold without the room.

"The evening service was for men only, instead of women. Thousands of women, nevertheless, accompanied their male friends in hope of admission, but were disappointed—they could not be admitted. Nevertheless, the building was filled to its utmost capacity, and the doors were closed nearly an hour before the service commenced. The would-be infidel orator of London is in the habit of saying, 'Religion is an affair of priests and women.' Never again will he be able to repeat that taunt, after the meeting on Sunday evening last, when nearly twenty-five thousand men of London were held breathless by the simple preaching and singing of the Gospel of Christ! Before the address was delivered, Mr. Sankey sung 'Jesus of Nazareth passeth by;' himself singing the verses, and the vast multitude joining in the last line in each verse, thus producing the effect of one of the mightiest choruses ever sung on earth. After the address the inquiry-room was opened, while the meeting in the hall continued with praise and prayer.

"So great had been the effect produced, so large was the number of inquirers who were not 'priests' or 'women,' that there were not enough workers present to deal with them. Nor can this be wondered at. Christians

had been entreated and enjoined to stay away, that the unconverted might have all the room; and this request was too literally obeyed. It may also be noted that most of Mr. Moody's best helpers have much work of their own on the Lord's day, which can not be neglected even for the inquiry-room. With all the will to help, churches, chapels, and missions must not be left untended, through the temptation of the attractive and pleasant work provided at Islington."

THE TIDE RISING.

"The meetings on Monday, Tuesday, and Wednesday were crowded, and full of interest. There was the usual crowded hall at the noon prayer-meeting on Thursday, March 18th. The first song was 'The Great Physician;' afterward Mr. Quinton Hogg read the requests for prayer, and the Rev. J. Morgan led in prayer. 'Over There' was next heartily sung, and Mr. Moody spoke on 'Prayer,' specially the disciples' prayer, commonly called the 'Lord's Prayer;' but, said he, the Lord's Prayer is found in John xvii. The principal point was forgiveness in order to be forgiven. This he illustrated by several touching incidents. After the address Mr. Sankey sung 'Mary Magdalene,' and several brethren engaged in prayer. One of these ended by repeating the disciples' prayer, in which the whole gathering joined, producing a most striking effect; for as the subdued voices rose and fell, it was with a thrilling grandeur of sound, resembling heavy artillery heard far away.

"The service in the Hall in the afternoon and evening showed clearly how the wave of attraction is rising higher and higher; though, perhaps, the unusual mild-

ness and beauty of the day might have allowed many to attend who had hitherto been prevented. The afternoon service commenced with 'Wondrous Love,' prayer, 'Stand up for Jesus,' and reading a part of 1 Corinthians xv. by Mr. Moody. Then, by special request, Mr. Sankey sung 'The Ninety and Nine.' Mr. Moody's address was on the word 'Gospel,' or 'good news.' The Gospel was angelic news, and it was sung before it was preached. It was the knowledge of the life and death of the Son of God *for us!* It was the sight of Jesus; at which sight Paul was brought under such deep conviction that he couldn't eat for three days! Every man likes his enemies out of his way, and the Gospel took three great enemies—sin, death, and judgment—out of our way forever. For though we might die, death had nothing; the sting of death was buried in the bosom of the Son of God. The frontier men, when the prairies were burning, set fire to the part near them; and when it was burned bare, stood upon it, and so saved their lives. There's one mountain-peak the fire of God's wrath has swept over, and now it is safe forever, and that is Mount Calvary. Then he told of a father and son who had been at enmity for years, but were brought together by the dying wife and mother, but only reconciled over her dead body; so the sinner was reconciled to God over the dead body of the Lord Jesus. Mr. Sankey sung 'Come Home,' and the meeting was adjourned to the inquiry-room, whither many retired."

The meetings continued with unabated interest during the week, and closed with mighty manifestations of divine power. "A great treat was enjoyed on Sabbath morning, March 21st, at the Agricultural Hall. It was

the meeting for Christian workers, which Mr. Moody delights to address, and was very largely attended. On this occasion admission was by special ticket. Before eight o'clock, when Mr. Moody and Mr. Sankey entered the hall, the immense area was quite filled; and there were many in the galleries, while it need hardly be said that every seat on the platform was occupied. It may be safely stated that there were not fewer than nine or ten thousand persons present. Mr. Moody was much impressed; and it was a touching sight to see the multitudes of Sabbath-school teachers and others streaming along through every street in Islington, by which we found our way to the hall. The meeting was opened with the bright hymn, 'Ring the bells of heaven; there is joy to-day,' led by Mr. Sankey; and after prayer by the Rev. Henry Allon, Mr. Moody read from the twenty-fifth chapter of Matthew the parable of the Talents, noting, as he passed, that the third man, to whom was given one talent, was the only one who said that he knew his Lord. Mr. Moody also read part of the twenty-fifth of Exodus: God's offering to be taken from every man that giveth willingly, and from the heart. Mr. Sankey then sung 'Only an Armor-bearer.' This seemed to give special delight to the people, who joined in the chorus heartily. Mr. Moody's address from the text, 'To every man according to his several ability,' was very telling, and kept the entire audience in rapt attention for half an hour. It was full of stimulus and of encouragement to the worker for Christ. Laying the foundation that we must first come to Christ before we can engage in any acceptable service for him, he showed that when any one is converted and brought to Christ, it is because God has

something for him to do—'To every man his work;' and he enforced and illustrated many admirable counsels in the happiest way. We could not but feel that every word had been given him to speak. The enthusiasm which can achieve noble deeds for the Master; the bright sunny nature which can cheer on the workers, or can give a life-long memory of sweetness by its benediction on the head of a child; the love which can break all hearts and win the most rebellious—were each in turn illustrated in a singularly effective way.

"The meeting the preceding evening was very fine, largely attended, and most solemn and impressive. The address was from the text, 'Go ye into all the world, and preach the Gospel to every creature.' The after-meeting in the inquiry-room seemed most interesting, and this work is growing in importance and value. We are profoundly grateful for the many in every part of the world who have been led to make much and earnest prayer for a blessing upon this visit of our beloved friends to London. Probably none can fully appreciate the enormous extent of the field, and the special difficulties that beset the work here; but the way is being wonderfully opened up. The secular press speaks of it, with scarce an exception, in terms of respect, and even of hopefulness. The Italian Opera House, in the Haymarket, lying vacant, has at last, after many difficulties, been secured for the work at the West End. The large building at the East End, to hold ten or twelve thousand, is satisfactorily progressing. The Victoria Theatre, in the Waterloo Road, is to be opened for the work to-morrow afternoon, when Mr. Moody is to begin a series of addresses there; and a special building of

larger dimensions is to be erected for future meetings. I may add that the large funds required for these outlays are coming rapidly in. These are the outward things. There are not wanting tokens of precious spiritual blessings beginning to flow down from Him whose prerogative it is to give the increase. Let friends continue to remember us. Pray on; and not only will the Mighty One be glorified, but all will share the blessings. If London is powerfully moved, the world will be blessed."

Of subsequent meetings we would gladly give details, did our limits allow. We have intelligence from London up to April 16th, when four densely crowded meetings were held. One of them, especially devoted to students for the ministry, took place at Mr. Spurgeon's chapel. Mr. Moody delivered an address on Christian work, which was rapturously applauded. Thousands rose at his invitation to go into the streets and work for Christ. The intense joy that filled the hearts of the vast throng can not be described. We also learn that members of the royal family recently attended one of Mr. Moody's meetings, thus showing that the waters of spiritual life that first appeared among the humble have been steadily rising, until they have reached the throne. May Jesus occupy that throne, and unite to himself her Majesty and all the royal family in the bonds of everlasting love

CONCLUSION.

WHILE closing our narrative, the army of the living God is steadily marching on in the great metropolis, gathering every hour trophies for Jesus. Victory follows victory in rapid succession; enemies are vanquished; scoffers are silenced. Those who hesitated a few weeks ago have joined the ranks, and caught the inspiration of the moving hosts. Converts are multiplying, and angels are rejoicing over penitent sinners turning to God. Thousands of children join in the shout: "Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord!"

The city of London is rapidly assuming new aspects. The centre of the national power of Great Britain is feeling the influence of a higher power than that of the throne. At the seat of vast wealth multitudes are hastening to lay up treasures in heaven. The ambitious are turning from earthly honors to heavenly crowns. The leading journals that have in charge the order, peace, and respectability of her Majesty's realms have discovered a power in the movement that they acknowledge to the world. The High-Church dignitaries see the waters of salvation rising all around them from uncanonical sources; and many of them are perplexed as to the course to be pursued by men in their responsible position. Having committed to them the religious interests of the empire, under laws of Conformity, they naturally desire to be discreet and prudent. But, viewing the scenes around them, they must acknowledge, "This is the Lord's doing; it is marvelous in our eyes."

Among the striking features of the movement is the

greatness of the results, as compared with the simplicity of the means. There came to England two men, one with a Bible, and the other with a hymn-book; one speaks, and the other sings; while both pray in secret to God. The truth spoken makes an impression. It is then clothed with the melody of song, and the impression is deepened. The truths may, in some instances, be first lodged in the head, but the sweet music takes them to the heart, where the Holy Spirit does its blessed work.

The preacher is authorized to speak, as the Queen is to work, "By the grace of God." God fitted him for his spiritual work in a peculiar manner; and here the simplicity of the means used is most apparent. He is thoroughly acquainted with the Holy Scriptures, without the slightest knowledge of the original languages in which they were written, or the least training in schools of learning. He is eloquent without any of the arts of oratory, or the culture of the principles of elocution. He draws the largest audiences in the world, and moves them with a power never surpassed in the history of the Church, because "God hath chosen the weak things of the world to confound the things that are mighty." He himself will not object to this allusion, for this declaration of St. Paul is one of the prominent articles in his creed, and must be in the creed of every minister who would become a power in the Church for God.

According to the published arrangements, Messrs. Moody and Sankey purpose remaining in London four months from the 1st of March. We may imagine Jesus saying to them, "Say not ye, There are yet four months, and then cometh harvest? behold I say unto you, Lift

up your eyes and look on the fields, for they are white already to harvest." In the natural world there are four months between the seeding and the harvest; and often in the spiritual world much time elapses between the planting of the seed and its fruits. But at the commencement of the work the Saviour pointed our dear brethren to the harvest waving all around them; and they began at once to "gather fruit unto life eternal."

On their return to this country in July, or at such time as their Divine Master may indicate, if the fields are prepared by the faithful labors and earnest prayers of Christians, they may find here wide and glorious harvests to reap. In New York, Brooklyn, Philadelphia, Boston, Chicago, and other cities, multitudes may flock to listen to Gospel truth, and the blessed scenes witnessed in Great Britain may be repeated in our own beloved land. The two great Protestant nations of the earth may thus be led to join hands, more cordially than ever before, in hastening the day when there shall be heard "great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and HE SHALL REIGN FOR EVER AND EVER" (Rev. xi., 15).

THE END.

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